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THE NEW ERA

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in home and school

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THE NEW ERA

IN HOME AND SCHOOL

A Visit to Le Renouveau, September 1957

Margaret Duncan, Psychiatrist to the West Sussex Child Guidance Clinic

ALL over Europe at the end of the last war, there sprang up little communities of homeless children, run by courageous pioneers whose methods and experience are immensely valuable to those of us who work with such children. Few of these pioneers, however, write about their work in English: ¹ most of us have no chance to see for ourselves what they are doing. That is why it seems very well worth while to describe a week I recently spent at *Le Renouveau* near Paris, and to analyse, so far as I can, what Madame François and her staff are doing there.

The success of such institutions depends almost entirely, as I am always being told, on the personality, intelligence, sensitivity, lovingkindness, insight and courage of their directors. I submit that this is not the *whole* story, though one must love and revere the rare educationists like Madame François, who in practice as well as in theory (for she is one of the few who *have* written about their work) can teach us a great deal. It was to learn from her that I stayed at Montmorency, with my husband and our twelve-year old son, while the holiday life of the Home went on as usual there for the twenty or so children who were not then away in camp or on farms.

When we first arrived at this immense mansion the only children visible, or partly visible, were those clustered round the television set in Madame's flat of four small rooms in the middle of the house, a flat through which the children come and go with little more than a knock on the door. As Madame's husband said, 'at *mid-night* they will knock, to ask for an

indiarubber!' This charming flat forms a sort of cultural centre to which the children have easy access, a casual backcloth to the whole scene in which they live. Madame insists that however much they may specialise in their lessons and professional training, a general cultural education is essential. Culture is not confined to her flat — murals of a very high standard cover the big dining-room walls, and music as well as art plays a big part in the children's lives.

The house is rambling, and contains seventy adolescents, boys and girls from about ten to twenty-one. Roughly speaking, the boys occupy one wing, the girls another, but they all wander about all over the place. There is little supervision of the older ones. The staff is small — Madame and her husband, Monsieur Unger (who is only there half the time, and never at week-ends), one woman assistant, one cook, and various occasional teachers, such as instructors in dancing and physical training. There is some casual help in both house and garden, and that is all. But, of course, the older children help: for example, we saw some of them supervising the younger pupils' rearrangement of their rooms for the autumn term.

The régime is fairly cut and dried for the little ones, but rules are gradually slackened as they grow more responsible (not necessarily in accordance with their age) and certainly we noticed that most of the older ones, though we saw them working hard at their books in their rooms after doing their house tasks, went to bed when they felt like it, and were free to come and go as they pleased.

There is, in term time, a great deal of activity in the evenings. When their homework is done, there are arts and crafts, physical training, dancing, and above all music; singing is compulsory for all without exception. Monsieur

1. *La Fédération Internationale des Communautés d'Enfants*, with the co-operation of Unesco, is in the course of producing a series of Monographs on some of these Homes. Of these, one on the *Rayons de Soleil*, one, on *La Mayotte*, and one on the *Cité de l'Enfants* at Marcinelle are already available in French. *A Youth Village in Israel*, Arthur Saul Super is in English. All available from: Monsieur F. Cortez, *La Mayotte*, Montlignon (S. & O.), France. ED

Unger is a well-known musician, and has arranged folk-songs and part-songs of many countries, so that the children can participate actively and in doing so learn some of the general principles of music.

And with all this — for we were in France — the kitchen and the dining-rooms were patently the centre of their home-life. The children take turns to help with cooking and washing up, with the Polish cook (who has been there since the Home opened in 1945), a friendly and very important factor in their lives. The food is excellent, and of course the same for staff and pupils alike.¹ Madame recognizes the importance of food in the lives of deprived children, and describes how often a turning point in a child's life will find expression in some scene over meals.

The children I saw had been with Madame for several years, some for six or more. They did not appear in any way deprived, or more insecure than any ordinary adolescents. Nor, in spite of the almost universal jeans for boys and girls alike (they were, of course, on holiday) was there any uniformity. They were patently individuals, with experimental hair-styles, shirts, blouses, make-up and poses! They were on holiday (slopping around in espadrilles, loafing in the sun or swinging on the trapeze in the garden, quarrelling over a ball or chasing each other through the chestnut trees) but they were on holiday at *home*. One lad of about thirteen had not been there long, and his behaviour (rather solitary, cruel and acquisitive) was all the more striking for being singular.

Madame François was clearly succeeding in making these formerly very disturbed and deprived children feel accepted and loved, and as soon as I could, I asked her 'But *how*? Clearly you are one of these rare educators who by some special personality, as well as insight and intelligence, do work miracles. But is there nothing of your methods that you can pass on to us? For example, what about the relationships in the Home between the staff and children?' '*Le Rapport, ah oui!*' Madame dismissed it airily. 'Naturally I love them. They don't love me. I am a nuisance. I am always at

them, giving them one task after another. All day long (it is necessary, you understand) I keep them occupied — "have you cleaned out your room?" — "have you finished the ironing?" — "what about that floor? Come back and do it again properly!" Always I chivvy them. No — they pull long faces, they avoid me, they don't love me, till —' her face lighted up 'till they leave. Ah, *then* they do.' She qualified this later, but it indicates not only her insight, but also how little she demands of them emotionally, as well as her very real modesty. For whatever reasons, she is essentially a giver. Presents, or even offers of help, she accepts from anyone with diffidence, if at all: effort, in the educational sphere, she delightedly welcomes.

To return to her statement, in a sense she was right. She did 'get at' the children, at any time and anywhere, rousing their aggression, taking it in her stride so that it did not smoulder harmfully underground, and even returning it, in her swiftly over-and-forgotten way. You would see her suddenly appearing outside the laundry, leaning over the balcony and shouting at some sloppy girl who was lounging about before she had made her bed: she would meet a lad in the passage, and knowing exactly what he had been doing, demand why he had not been doing something else! The children could take out on her their sense of rejection, their ill-treatment by parents (dead or deserting) and by the parent community, knowing that she in her turn could 'take it' and still remain friendly, the rock on which their lives were being rebuilt and their self-respect solidly re-established. Equally, as one noticed when they drifted in to watch television (unobtrusively rationed), she would show them that she was aware too of their hopes and fears: she would encourage, comfort, push or pull.

Madame François is extremely ambitious for her children, scheming and fighting for them, as many mothers would, and shows all the symptoms of normal maternal anxiety for them and identification with them. Herself originally a refugee, she wants them above all to become good citizens of France, where she has lived for about thirty years and which she passionately loves. And yet she is, I think, saved from the dangers of over-identification by her realism,

1. see *Wayward Youth*, A. Aichhorn.

her practicality, her superb timing (in stimulating or comforting a child exactly when he needs it, in a manner reminiscent of Aichhorn) and above all, by her excellent sense of values.

It matters to her immensely that the children become good self-supporting industrious citizens, individuals with full lives and a sense of responsibility towards others. To that end everything else is subordinated. School work and preparation for school work are vital. There is a regular stabilizing routine for meals and certain activities (including bed-time for the younger ones). When necessary, rough and ready justice is meted out according to each child's needs; but there are no punishments. For example, 'they all steal when they first come' Madame told me, 'and I just tell them to settle it among themselves. Sometimes, if a valued possession disappears, the others club together to replace it.' Again, a reasonable amount of cleaning and tidying is done because, as she says, 'good habits will serve them well later on, wherever they are', not primarily because tidiness and cleanliness are important in themselves. All the time, I felt as though I were in an ordinary, if large, casual family, with evidence everywhere of the vivid and full existence of many diverse personalities: there was no suggestion at all of the institution, with rules and regulations and a pattern to which one must conform, 'or else'. Possessions obviously were not over-valued or hidden away, many lay around, many were shared. Casual muddy feet left marks which would be removed next morning — time enough then.

Again, adolescents of both sexes are living together in the same house which, whatever its drawbacks, certainly has its advantages too. Madame François wants her children to learn to live in the community, to mix easily: she encourages the boys to be boys, the girls to be girls. All of them can bring their friends in to meals whenever they wish: 'If you don't want to bring Jacques here to see us, then you are ashamed of him or of yourself', Madame will tell one of the girls: 'and in that case you know perfectly well that something is wrong and that you'd better give him up.' All of them are expected to fit themselves to be husbands and wives, mothers and fathers, as well as to support

themselves. There is no fuss made about mild flirtations, love-letters, dirty verses. Madame treats these as inevitable stages in development: she keeps her eyes open ('Madame has eyes in the back of her head, even when she has gone in to Paris', as they complain), but she trusts them largely, and tells them so. As she said, 'they don't get very much involved with each other here: they know each other too well.' She reads all the letters they receive, and keeps back any she considers unsuitable: if a child comes to her saying 'I've had no letters from so-and-so lately', Madame replies, 'Yes, you have. They're here in your file. Look at them! They're so silly that I knew you wouldn't want them.'

There have been one or two cases of pregnancy, but in each case among older ones, well suited to marry the partners they had chosen: and a marriage has been 'arranged'. I asked Madame if she would arrange a marriage if it did not appear suitable to either child. 'It doesn't happen', she said. 'In each case it has been one of my children with another in the village or elsewhere. They have known each other a long time, and they have just forestalled marriage. It has never been the result of a casual acquaintance. They know our views about marriage and sex; but of course it is difficult for many of them, studying here after their contemporaries in the village are earning... Anyway, I fix it, as any French mother would. A little supper with the parents, a little wine — all is arranged!' 'And the Ministry?' I asked. 'Of course I tell them immediately. They do not like it, naturally, but they have faith in me.'

For the benefit of others who know that they could never get away with Madame François' methods, I must add that the French Authorities, as particular as our own, give her an immense amount of 'rope', presumably because she has tackled successfully so many of their most difficult children. 'I always take those who have been refused by everyone else', she said, when I asked her how she selected her admissions, and later 'every one of those first children I took had been labelled by psychiatrists as too disturbed for ordinary education, and only fit for special institutions.

I said "No!" and took them myself. In special institutions they meet only disturbed children, and even if they conform nicely to the pattern there, they tend to remain disturbed, and when they leave they may well have disturbed children in their turn. Here it is different.'

Indeed it is different! Madame François insists that she is not providing an ordinary home for these children, indeed *could not* provide a real home for seventy very disturbed children, but also says 'surely *every* mother fixes things for her children! This is their home!' So far as my observation went, she is right on both counts.

One day I found a muddy rubber rabbit in the garden: Madame explained that every summer several of her former children, now married, bring their own families to stay at *Le Renouveau* while the present generation is in camp. Again, our twelve-year old son, struggling somewhat to adapt himself to the French children and the unfamiliar surroundings with no French at his command, did his best to *look* French at least, and suddenly appeared in a new French shirt and wonderful belt she had given him, just the support he needed at just the right moment. Before we left, the youngest children, ten to thirteen, arrived back from camp tired and sleepy late at night, and I saw how Madame greeted them and they her, and the pleasant happy fuss there was over collecting them in Paris, after many excited telephone calls. It could not have been more of an event if these children had really been her own. What delighted me was the ease with which they all expressed their affection.

This is a French home for French children (whatever their origins) and, in spite of a certain formality of manner, spontaneous expressions of affection are easy. The hug, the linked arms, the hand on the shoulder — one is reminded of Kinsey's remarks about the need, especially in deprived people, for physical contact. Madame's assistant, though I saw little of her, was obviously a really comfortable and comforting mother-figure, on whose warmth the little ones could count. I saw her making beds with them, moving furniture, helping them to clean out rooms. No fuss here about status: like any housewife and mother with little domestic help,

she 'got down to it', training the children to do the same. And Madame herself, with the administration to tackle and less time for 'chores', nevertheless is always accessible, among them, never aloof. Undoubtedly her personality is dominating, and she has a passion for 'fixing' things; yet, as though to balance this, she insists that the children are not launched on the community until they are capable of independence. She fights for their need and right to stay with her until they are twenty-one if necessary, and all through their careers she treats them as individuals, and is aware of their need to stand ultimately on their own feet.

That then is short is what we noticed in the Home itself, and of some of the things Madame said to us. But it was very difficult to get anything out of her (partly because she had so much to do): always she would refer us to her two books, an early one, *Enfants Victimes de la Guerre*, and a recent one, *l'Adolescent Inadapté*¹) 'Read the twenty-four case-histories described in the last book', she would say, 'and you'll understand what I do.' That she does succeed in the rehabilitation of the majority of her cases is without question. There is plenty of expert evidence in *l'Adolescent Inadapté*, the case-histories speak for themselves, and I myself saw many of the present generation of children, and one (now at the University) of those described in the book. Madame and her colleagues claim 'merely' that when the children leave *Le Renouveau* they can nearly all function well in all the important spheres of life — work, play, marriage — and are unlikely to perpetuate in their turn the evils resulting from severe deprivation or trauma, or from a basically anti-social attitude. Her few failures belong, as we should expect, to the group whose pre-school years had been passed in broken and unhappy homes, and whose subsequent careers were in Kate Friedlander's specialized sense 'antisocial'.

Most of the first children Madame took (though not necessarily the present generation of pupils) had once had good homes. They were not 'affectionless', and though orphaned, violently uprooted and anguished, did bring with them a conception of what real and deep relationships can be. In her book, however,

1. Published by Presses Universitaires de France, 600 frs.

Madame says practically nothing about this. She describes what happened when a hundred of them first arrived in 1945, after the Liberation of France. They were all Jewish, most of them without any families at all, a few possessing relatives who, however, could not tolerate their behaviour, all of them with terrible histories of flight, hiding, Nazi persecution, terror, and deprivation, most of them sharing the fantasy that they would rejoin their lost parents.

The Home had a very experienced staff and was wonderfully equipped. Yet it failed completely at first because, though the younger children accepted the new situation fairly easily, the adolescents refused it. To accept was to feel inferior. So they broke up the place, refused food and clothes, messed the walls and the floors, staged violent revolutions, and finally drove the staff to think again, since nothing they had so far tried was right.

It was decided then to reverse the situation, to stop giving, to become as anonymous as possible. The staff handed over the running of the house to the children themselves, they founded a temporary 'Children's Republic', disguised butter (previously refused, as a luxury) in mashed potatoes, and waited for the children's own suggestions for improvements. The starting point of any progress now had to be the children's own state of mind and feeling, not the educators'. To paraphrase Madame François, 'any orphan feels inferior. A war orphan feels it more intensely, because he holds society responsible for his loss, feels that society owes him everything, and that he must revenge himself on society. Ordinary measures fail with such children in proportion to their tendency to underline the children's orphaned state.' The original loving care had, of course, done just this, stressing the children's dependence, giving them no overt cause to express their aggressive feelings. Even those who had accepted the gifts remained passive in their attitude to their environment, and insecure within themselves. Clearly they were none of them, in spite of the staff's original hopes, going to forget.

So, in reversing their methods, the staff tried to keep clearly in front of the child his isolated state, at the same time offering him every

possible means of preparing himself for an adult independent role among others, with the same practical chances as anyone else. Even after this change of method, however, things remained exceedingly difficult. The children were a heterogeneous crowd, from all classes and backgrounds, as well as from several countries. They tended to form groups among themselves, and through these groups to work off much of their aggression and desire for vengeance. When there were two or more from one family, a special problem was created for the staff (however much stability it gave to the children themselves) because the older would protect and even steal for the younger, and the younger would look up to and obey, as head of the family, the older, whatever he might order them to do. But gradually things improved, and Madame François claims that this was due largely to their finding their feet in school.

All these children were backward, some were two or three years behind in school work, many of them had language difficulties added to retardation. Intelligence quotients ranged from about 70 into the superior range. The first task, from June to October, 1945, was obviously to help them to catch up before entering the local schools in the autumn. They learned in a few months the work of one to two years, the aim being to get them placed at the beginning of the school year in classes reasonable for their age.

The results were spectacular, so spectacular that school success became the centre of the re-establishment programme from that moment. To paraphrase Madame François again: 'School occupies most of the children's time, and lessons are also brought home. For most children, school is the place where they form their first social relationships. In the Home they are among equals, more or less, equals in misfortune. In school, however, they discover that if they are not equal to others, it is merely by reason of their scholastic retardation, and they must compete on completely different grounds. When they competed successfully, they could see tangible results. As Madame said, 'the boys' aggression was harnessed, the girls' tears ceased to flow, as they aimed at a goal which was limited and precise.'

In *l'Adolescent Inadapté*, Madame explains that she has based her work at *Le Renouveau* on the idea of effort. The effort she demands from the child corresponds to his need to live without humiliation. He hates being humiliated, and at first he hates lessons too, as they seem unnecessary and difficult. At each set-back, each failure, he stops dead in his tracks. The disturbed child tends in any case to be slower than others, and each failure discourages him: he feels none of this is his fault and he blames the environment at home, Madame in particular. It is significant that he blames neither the school nor his teachers. At home he explodes (very often, be it noted, over food), but soon realizes that these explosions, however valuable in themselves, have no effect on the school situation, which remains unsatisfactory and humiliating. To Madame's original collection of children, school difficulties at first appeared to be a repetition of their difficulties and miseries during the war: she says that they felt themselves to be the eternal victims, with herself the eternal oppressor, responsible for everything. Gradually, however, they began to realize that, whereas the results of war are irremediable, scholastic difficulties are in a different category: for the first time, a change in their situation depended largely on themselves. When they reached this point, they could ask for help, and here Madame's excellent timing was clearly an important factor. Another factor was the co-operation she was able to secure not merely from the Administration, but also from the local schools. Conferences were held weekly, to discuss the children's progress and the best methods of encouraging and helping them. Tests of all kinds were available when required, and workshops, laundries, factories and so on in the neighbourhood and in Paris, were approached successfully with a view to gaining their help when the children left school, and meanwhile to discover what possibilities of suitable work there were in the locality for the children.

During these first years, then, it became very clear how significantly school progress affected the children's social adaptation in the Home and elsewhere, and of course (less surprisingly, perhaps) how their progress at home affected their work in school. In the Home, the

temporary 'Children's Republic' (I suppose run more or less on the lines of those of Homer Lane and Makarenko), served its purpose in giving the children a sense of responsibility for and belonging to the community, until there was no point in continuing it and it gradually ceased to be: and in school, they learned their own value and the value of their efforts as individuals. If they would not go to school, Madame did not hurry them. She just waited until they were ready to go, but she took care that their days at home were boring!

Careers were the next problem. Madame François insists that all the boys and some of the girls must somehow obtain their '*Brevet*', the Primary School leaving examination. Only with such a qualification can they work their way up the ladder of success in the professions, business or the services (civil or military). The more intelligent children, of course, take their Baccalauréat.

During the first years it was not always easy to convince the children of their need to pass any examination at all. Most of them were Jewish, and often, still hankering after the old family patterns, wanted to leave the Home at once and earn their living in the traditional Jewish way, as small traders and furriers, tailors and the like, which had usually meant beginning in their fathers' business at or before puberty, and working their way up, without much educational grounding. Madame François opposed this. She argued that even when they could legally leave school, they were not personally or socially sufficiently well-balanced to do so, nor were such trades likely to provide sufficiently rewarding careers at least for the best endowed children. There was trouble with the Administration,¹ which had noted with disquiet the way these children on leaving the Home frequently changed their jobs, or left them and returned to Madame François for more help and advice, tuition and qualifications. So Madame wrote an open letter to the 'Office', explaining the whole situation and these children's particular difficulties, and eventually she seems to have been supported in

1. The Department responsible for the children, equivalent I imagine to our Children's Department of the Home Office, is *l'Office National des Pupilles de la Nation*.

her techniques. She explained that such children were too disturbed to make a good choice of careers at so young an age, that after much consultation with experts she tried to give the best possible education according to their abilities and if possible their inclinations, and then — each case according to its merits — let them experiment with various careers, changing if necessary, until a satisfactory and satisfying choice had been made, and they had reached an emotional equilibrium. She realized the cost to the State, but pointed out the consequences, for the child and for society, of turning out children before they have reached a real adjustment. It was not enough, surely, to have children conforming reasonably in an institution, and then going out to work before they had reached their full capacities. A longer and more costly education was, she said, cheaper in the end, because continued maladjustment hampers the individual all his life and is probably carried on into the next generation, thus affecting society considerably and expensively. A brave challenge, which should be made more often!

Madame maintains, then, that education, in the narrow as well as the wider sense, is the important factor in re-establishing these children as good citizens leading full and satisfying lives. It is an attractive thesis, and one which will certainly be approved by any Administration (especially, perhaps, a French Administration!); but I think we owe it to Madame François and to other successful pioneers of her calibre, to think about it carefully. I do not question her over-all success: there is plenty of evidence of this: though a 'follow-up' in ten years' time will be a valuable corroboration. Nor do I question her methods for herself, with such children, in France. But it is first and foremost Madame's own relationship with the children, her husband's and her staff's permanence, their attitude and warmth towards them, that balances and explains the educational drive.

Let me take the parental role first. I have not said much about Monsieur Unger's place in *Le Renouveau*. He is in fact a most important person, a very real father-figure who is solidly behind his wife, who pursues his own interests, and yet is accessible to the children if they want contact with him, — a man's

way with adolescents. Madame's role is more complicated. A good parent must 'love', must accept and respect the child as an individual in his own right. Madame does this, accepting many children after they have been rejected by everyone else, modifying the environment according to each child's needs at any given moment.¹ But a good parent must also enable the child to cope with his own emotions: she must stimulate and at the same time exemplify standards and encourage children towards effort, and even insist on their making it. I have described Madame François' constant chivvying — 'It is necessary, you understand': no-one could say at *Le Renouveau* what I have heard so often in institutions, 'the children have settled down nicely'! But she is casual and friendly, and avoids making even tacit emotional demands such as 'I love you: you must love me!' This is where the original failure arose (where indeed many of our own failures during evacuation arose): the children could not respond in their disturbed state to the love and gifts showered upon them, and in terror cut themselves off from the adults until the revised régime allowed them to return gradually in a more co-operative mood. In such a mood, they can be mothered, in the sense in which Madame François seems to interpret it, by giving affection which only demands return in the sphere of 'effort', and by providing both a super-ego figure and an ego-strengthening one. 'They don't love me till they leave.' They probably are often *unaware* of their affection for her while they are there. Certainly they identify with her and with their other educators, often selecting similar careers and interests, imitating their methods. And they certainly seem, by the time they have reached full adolescence, freer than are most institutional children to make a reasonably mature choice of loved objects, including herself.

'A child cannot be grateful in the usual sense of the term. Ingratitude appears to us as an almost normal phenomenon because it is so common and so general. It is only towards the end of adolescence that a feeling of gratitude can arise, when the child ceases to be in a position of absolute dependence on adults. But

1. c.f. all that Winnicott and Lyward have said about timing

this attitude has many nuances. Once the process of bringing him up is achieved, the adolescent has the feeling that he has completed himself, that he is the true author of his own upbringing, though he may acknowledge, only towards the very end of the process, the part which his educators have played too. The child appropriates to himself the aims of the adults, he internalizes them and draws from them a very justifiable pride in his own achievement.'

What about her confessed failures, those whom she calls refractory, the really 'affectionless' children who from birth have been pushed around, with no time to make even one solid relationship, those about whom we ourselves sometimes despair? She says she cannot cope with these. And yet in my view she probably could, and probably now does, succeed with children who have been slightly more fortunate, who have lost their mothers perhaps after two years or so of uninterrupted loving. These form the majority of the more or less 'affectionless' children we try to help, and it has been my own suspicion for a long time that their prime need is for a secure environment that makes few emotional demands, where they are able to regress, emotionally, to the level at which the mother-love was cut off, while at the same time their personalities are being strengthened through work and play, through constant association with solid parental figures. If Madame François' children regress in behaviour, as they must at times, it will not disrupt the régime in that thronged and casual atmosphere, where the emphasis is elsewhere. What *would* be noticed, and responded to, at *Le Renouveau*, is the *result* of such permissiveness, if I am right — the child's new-found ability to offer something (probably co-operation over lessons) for the first time, his first free gift as an equal (for you are not an equal until you can give) to the parental figures, his acceptance of relationships and the social demands they make upon him. And on that foundation one can begin to build.

Does Madame François' constant endeavour not to make too personal a relationship with her children undermine the English theories of what should be done for deprived children in

our care? Surely the answer is 'No'; because Madame François is dealing with pre-adolescents and adolescents. Perhaps what it ought to emphasize for us is that we ourselves should be thinking in different terms about this later age range, and about how to treat adolescents. Most of our careful thought so far has gone into the treatment of infants and early latency children.

A home background similar to the one I have just described, together with help towards success in the educational sphere, the sphere of sublimated and controlled instinctual drives, is likely to go a long way towards re-establishing such children's security, self-confidence and happiness, in older children at least.

This is not the place to review Madame François' fascinating books, but anyone interested in environmental methods of treating maladjusted children should certainly read them. The books' main defect, in my eyes, is the absence in them of any real portrait of Madame François herself, that courageous, driving, and yet modest and most lovable person who, despite all that she claims for 'education', is in fact herself the key to the whole jig-saw puzzle.

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Mental Fatigue in School Children¹

Lamberto Borghi, Professor of Education in the University of Florence

THE PROBLEM of mental fatigue has been a theme for discussion at many meetings of teachers and educational psychologists during several decades. It has acquired to-day a central place in the thinking of the pedagogues and in the schools of Europe. This growing interest in the problem of over-weighted school programmes and mental fatigue is perhaps an expression of the increasingly insistent demand from both families and public opinion that the school should assume a task which is essentially formative. Young people are expressing a spiritual rejection of a kind of education which has become purely one-sided.

Those who examined this problem in former years had a mental picture of the aim and business of the school as being essentially intellectual. The remedy offered for mental fatigue lay therefore in new methods of teaching. At the second conference of the Federation of Teachers in the Middle Schools, held in Cremona in 1903, Gaetano Salvemini, who had played an outstanding part in the founding and development of this important organ of educational reform in Italy, spoke in these terms:

'There have been two phases in Italian education, one lasting until 1870 and the second from 1870 onwards. Teachers during the first phase had not perhaps too much culture but they were able to combine and unify the material which they were teaching — a precious gift, since in secondary education synthesis should always precede analysis.

Then came the reaction, and we fell into the contrary error, that is the error of excessive analysis. In these last five or six years we see the pendulum swing again. All our colleagues have now a desire to give their pupils general ideas. Thus we may hope that intellectual overloading will in a natural way eliminate itself.'

Fifty years after one of the greatest of Italian educationists had made this statement, we have come to regard the problem from a

very different point of view. Our concern is no longer with the manner of presentation of material to the student, but with understanding his own impulse to study and to know, — viewing this as part of his general make-up.

Salvemini and his friends regarded pupils in function of their ability to absorb knowledge. Human knowledge was the heritage to be handed on to the young so that they in their turn should become capable of conscious participation in their culture, and capable of taking their part as leaders of society. It was a problem which we might call logical and not psychological. We have turned this position upside down, and we ask ourselves what we must do to help our pupils develop their total personalities, in their emotional, social and intellectual aspects. We know to-day that the intellectual development of young people is closely bound up with their emotional development, and that this development is only possible if we can satisfy their need to belong.

The problem of intellectual fatigue has become so much the more acute in the young people of to-day because it has become so much the more difficult to satisfy their need for social and emotional security. Lost in a world which they never made, our children have no longer the power to concentrate; they no longer feel the stimulus of grasping a fact or idea and making it their own. The love of knowledge no longer warms them. The problem of intellectual fatigue is therefore the problem of a society that has ceased to move according to any ruling traditions.

Some years ago, in a conference held in Florence, Professor Musatti reported on an investigation which he had made among young people about their scholastic and post-scholastic wishes and ambitions. He quoted as symptomatic the replies of various young people who, moved by fear of what the future held for them, wanted to remain at school and therefore wanted to fail in their leaving examination.

1. This is taken from a paper given by Professor Borghi to an audience of doctors and educationists.

This reminds us of the well-known declaration of an American child: 'I don't *want* to grow up.' The vast world terrifies, and there is no prospect of delight in coming to understand its numerous secrets by venturing along the many paths to knowledge. The impulse towards learning is weakened. Every effort required by study wearies.

The problem so stated seems to be beyond the powers of teachers to solve. And indeed we teachers can offer no radical solution to the problem which our age is laying upon us, working as we do simply for the schools and for the reform of the schools. We must make our own lives coherent, and we must make the basis of existence in our own school society safe. We must re-establish on a firm axis our shattered values and find means to overcome the fear that secretly enters our souls when we see how puny is the moral development of humanity compared with its scientific and technological development.

But if this deep pessimism exists with regard to the possibility of wholly solving in the scholastic field the problem that the course of history has laid on our generation, something, indeed much, remains that we *can* do, — and this much we must do.

First of all we must recognize that to-day school is not merely an intellectual gymnasium for our children and young people. It should above all be a centre of life where they can re-make a social unity which, in the world of nations and in the society of adults which surrounds them, they see as imperfect and often threatening.

The liberation of the intelligence goes hand in hand with a recovered sense of belonging and of safety. The exploration of the social and natural world about them, literary and historical research, the journey into the past, and a growing understanding of the world to-day, — these are the experiences which lead to the gradual integration of an adolescent's personality. School is the place where he can take stock and achieve wholeness, by understanding the obstacles which impede wholeness and the forces which assist it.

In schools which are organized in this sense, intellectual effort becomes for the pupils a

paying thing, something worth going in for. It serves to satisfy their chief need — the reconstruction of their personality — in a network of relationship that spreads from the community of the classroom and the school into the larger society of the past and of the present.

Mental fatigue appears in this analysis to be the effect of factors that are essentially non-intellectual, factors which accentuate the separation of the child from his environment, generating in him anxiety and frustration. If this separation from his environment is not bridged by the deliberate activity of the school, difficulties become too great to act as a stimulus, and indeed prevent the unfolding or even the operation of his intelligence.

Mental fatigue appears in this light as the result of a schooling which ignores the child's need to develop his whole personality, a schooling which, devised and remaining an institution for strictly intellectual ends, splits up rather than unifying the personality of the adolescent, which is left unsatisfied by a course of study that does not take its rise from his own deep need.

It is obvious that, once we understand the origin of modern children's aversion from study we begin to alter the conduct of the school and the educative process, and this alteration in itself lightens the intellectual load. The promotion of social activities, meetings, games, visits, journeys, dramatic and sporting activities, and above all the transformed relationship between student and teacher, transforms the school from a place of strict teaching and formal discipline into a true spiritual home. The thirst for enquiry makes every day more pleasant and every hour spent in lessons more productive and more rewarding. At the same time the length of time spent in class work is reduced; so too is the time allotted at present to homework.

THE NEW ERA, February 1958

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Becoming and Homecoming

Notes Towards a Theory of Education

Mark Braham

EDUCATION is not so much the problem of learning skills or bodies of knowledge, as it is a process of 'becoming' and of 'homecoming'. But primarily we must recognize education as the process through which each person, infant, child, adult, moves from one level or point of relatedness to his surroundings to another point, possibly in the sense of 'flittings and perchings' spoken of by William James, but yet in defined, directed and controlled movements. In these movements there is a continual accumulation of thoughts, ideas, feelings and understanding which makes each person's education the totality of experience through which each more clearly sees himself and his world. Borrowing the idea from Kurt Lewin,¹ education is movement from something less to something more.

'Becoming' is the increasing fulfilment of one's Self as a more sensitive, valuable and competent person, aware of the fact of one's existence... 'I think, therefore I am', or I feel, therefore I am, or I can make or I can do, therefore I am. 'Homecoming' is the finding of one's belongingness and security, one's place in the world, the vantage point from which each of us in our own way can contribute to and participate in the world as we conceive it.

'Human existence is characterized by the fact that man is alone and separated from the world; not being able to stand this separation he is impelled to seek for relatedness and oneness.'² Thus, becoming and homecoming acknowledge a duality of existence that becomes a unity for each man through his education. The duality is man, born helpless, lacking the instinctive drives and strengths of other animals that both support them in their infancy and limit them in their maturity ('but this very biological weakness is the basis for his strength, the prime cause for

the development of his specifically human qualities').³ The universe, within which is the world, is the basic scene for man's development or becoming. His growth, his becoming marks his homecoming. This means that each shall accept the fact of his existence, of a world to be known, and that the world to each is never known as it may actually be, but is known as each finds it in his becoming. I see the world, you see the world, the two of us are correct, yet there is the world itself, which each in our own way we attempt to know.

Becoming is not a matter of learning pre-existent laws or functions of the universe, nor of coming to terms with a universal mind which in itself knows the world and universe as it is. To become is to be aware that the authority for what can be known of the world lies with man. It is man's responsibility to seek and create relationships between man and man, and man and the world. Man's knowledge of the world is personal, unique and necessarily subjective. This does not suppose that accurate concepts of the world cannot be known, but that we cannot claim to be absolute in what we know. Our becoming includes our acceptance of the fact that we see, understand and know, only in subjective ways; and that what we conceive of the world, of ourselves and of our place in the world can be continually modified or changed in new contexts. To become, each man must accept that in the last analysis the responsibility for his actions and his understandings lies with him. It may be argued that this becomes illusory and that we should accept with Ecclesiastes, that 'that which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun.' A more contemporary statement is that we are so conditioned by family or culture, by mass feeling and modern media of communication, that 'the voice crying in the wilderness' is too lonely and

1. Kurt Lewin speaks of intelligence as the rate of increasing differentiation of the life space. See *Behaviour as a Function of Total Personality*, K. Lewin, in *Field Theories in Social Science*, Ed: Darwin Cartwright.

2. Eric Fromm: *Man for Himself*, pp. 96/7.

3. Ibid, p. 39.

hard a proposition. If man is to become, if each person is in some way to fulfil himself, each must accept the responsibility for his learning and growing, his becoming and homecoming. We are free to be responsible, if we would but accept our freedom; and, if we would, possibly the wilderness would seem less formidable.

To become is to ask in many different ways, sometimes verbally, sometimes through the things we do, sometimes in contemplation 'Who am I, What am I, Why am I?; Who are others, What are they, Why are they?; What is our relationship to each other and to the world, if not to the universe?' And yet questioning alone is not sufficient for, to become someone new, we are required to test, to try, to seek the nature of our surroundings, both human and non-human, and the nature of ourself.

The world, the universe looms large and makes us feel insignificant. We suffer from what the Existentialists call the 'uncertainty of our being', 'our anxiety, panic, loneliness, guilt, sin'.⁴ Our belief in our insignificance and our fear of the size of the universe, or perhaps more accurately, our fear of the size of the crowd or the state, stops our growth, inhibits the development of our Self and prevents us from becoming. Yet there is no 'law of nature' to justify this fear. It may be somewhat like the awe of a mountaineer staring up at the summit of a seemingly unconquerable mountain, but our fear is just as subjectively based as is our courage, the latter being of more value gives more reason for its acceptance and development. We are so afraid of an overpowering authority, call it what you will... perhaps the Jehovah of the Old Testament, or the dictates of domineering persons, that we refuse to 'try our hand' 'to trust ourselves, and thereby release our potential for growth and action. Thus we live in a negation of our Self that is unwarranted, for this negation results in lack of growth, in lack of purposes or inner direction. Our weakness as a race, our fallibility, our inability to solve so many of the major problems of our existence is not a denial of our potential, but a reflection of our fear of Self and of our minuteness in the face of so

large a universe. But we are free, and have potential for greatness if we would only use it. Our freedom to grow, and our acceptance that the authority for our action comes from within ourselves rather than from external forces, mystical or temporal, does not mean nihilistic anarchism. Our freedom to live fully means neither the freedom to be callous, nor to be ruggedly individualistic and self-centred, but the opportunity for creative and responsible growth. We cannot live apart from, or control, our world but the world can become a better place for our full participation in it.

Education is learning to live in ever increasing ways of social and personal betterment. This perhaps is a nebulous concept when we consider that social betterment is usually a cultural attribute. But each person must have faith in his own ability to understand his world in an increasing number of ways, each must have faith in his own ability to make decisions, to determine his own courses of action. None can ever assume a superiority of having 'arrived', but all should have humility before the fact of man's inability ever to be fully at one with his world. Man needs to be aware of his own birth and death; he needs as well to be aware of and accept the fact of his possible and continual growth. 'Man is nothing else but what he purposes, he exists only in so far as he realizes himself, he is therefore nothing but the sum of his actions, nothing else but what his life is.'⁵

To become, to feel and grow 'with everything one has', is to recognize one's Self as important and good, as well as to recognize others in the same light. Self-realization, self-respect, self-consciousness, self-acceptance, self-love are the attributes of becoming, and of developing any positive self-other relationships. It will be argued no doubt that this is narrowly conceived, is narcissistic, selfish, wallowing in self-glorification, or possibly in self-pity. Such an argument suffers from a misconception of Self, of education, of the process of becoming and of homecoming. He who regards his Self, consciously or unconsciously, as an inner cave wherein he may hoard his riches, neither has any riches nor much of a Self. He who is so inwardly involved

4. Ralph Harper: *Existence and Recognition*, pp. 219/220 *Modern Philosophy and Education*. National Society for Study of Education, 54th Year Book.

5. Jean-Paul Sartre: *Existentialism and Humanism*, p 41

as to see no other Selves, nothing beyond him, does not realize his Self, nor respect, accept or love his Self. A man who inhibits the growth of his Self has no Self-love or Self-respect. These negative attitudes speak not of self-concern, but of Self-fear. As Eric Fromm states the case: 'The selfish person does not love himself too much, but too little — in fact he hates himself.'⁶ To this we may add that to 'love thy neighbour as thyself' is to love thyself in order to love thy neighbour.

This brings us to the questions 'How do we know when we are free? How do we face our Selves so that we may become? How do we recognize our homecoming?' And these are questions that each person can answer only for himself. In my own thinking we are free when we turn to hear the rustle of a mole or a shrew just beneath the forest floor, we are free when we pick up fragments of rock and stone and notice their composition, we are free when we hear someone crying or laughing, singing or shouting, and join in with sympathy, happiness or concern. We are free when we feel perplexed, doubtful, disturbed; when we read, talk, write build; when we paint, dance, work in clay, write music. We are free whenever we turn to find out newer relationships between ourselves and all that surrounds us. We know our freedom, we obtain our freedom, only in the productive use of ourselves, and this productiveness is the only verification of our becoming and of our homecoming. If there is any moral problem surrounding this, it is not so much one of how do we become free as of how do we accept and maintain our freedom. I return to Eric Fromm, for there is much significance in his statement that'. . . Our moral problem is man's indifference to himself. It lies in the fact that we have lost the sense of the significance and uniqueness of the individual, that we have made ourselves into instruments for purposes outside ourselves. We have become things, our neighbours have become things. The result is that we feel powerless and despise ourselves for our impotence. Since we do not trust our power, we have no faith in man, no faith in ourselves or in what our powers can create. We have no conscience in

6. Eric Fromm: Ibid, p.131.

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the humanistic sense, since we do not dare to trust our own judgment. We are a herd, believing that the road we follow must lead to a goal since we see everybody else on the same road. We are in the dark and keep our courage up because we hear everybody else whistle as we do.⁷

Now the underlying purpose of this discussion has been to raise points towards a theory of education. It leaves alone for the time being the problems of what should be taught and how we should teach. At this point I am more concerned with the qualities of a person's life that are the true mark of his learning, qualities that the adherence to subject matter, inculcation of specific skills, core curriculum and so forth tend to exclude. And thus before we enter the battleground of the educational methodologists let us have concern with the kinds of people that become teachers and who assume responsibility for helping children become educated. It is to

teachers, not as observers or non-participants in educational theorizing, but as active and concerned persons that this is directed. How free, how full, how productive are our teachers? 'The teachers are first of all competent people, then citizens, then teachers,'⁸ is the statement of a contemporary educator. If education is a process of becoming and of homecoming, how can a teacher so help his children, if he has not developed and found a place in the world himself? I would ask how can teachers, having little faith in their own potential and ability, teachers who deny their Self, have faith in the ability and potential of the children they teach? Teachers cannot show love to their children without having a love of themselves. The challenge to education becomes not so much of how many children can we test, select and turn into measurable units of academic production, but rather, how do we as teachers become so full and free that we truly become educators?

NEWS AND NOTES

Dutch Section

The main recent activity has been the conference on *Creative Learning for Children aged 10-14* which took place from the 8th-9th November. Undoubtedly it may be called a success. There was an attendance of nearly 200, including eight members of the Flemish-speaking Belgian Section.

Mr. Ir. M. Goote, Inspector-General of the Dutch Ministry of Education, attended the Opening Session; the Dutch Ministry of Education was further represented by six inspectors. Mr. de Mency represented the Belgian Ministry of Education. Many educational associations, such as the Dutch Montessori and Dalton Associations, sent one or more representatives. A gratifying number of teachers working in progressive and traditional schools all over the country took part.

Dr. L. van Gelder (see *The New Era*, June 1957, p. 126), in his Opening Address again outlined the criteria we should use in judging teaching materials to be suitable for work in a creative learning-teaching situation. After his

address participants started their work in discussion groups.

There were eight groups, — teaching of the Mother tongue, Geography, History, Science, Modern Languages, Arithmetic, Elementary Mathematics, Physics, and the choice of Reference-books for children. Before the final session — at which Kees Boeke spoke on *The Conception of Scale* — the groups formulated their conclusions and wishes. These will form the starting point for W.V.O. in its follow-up of this conference. The follow-up will be done in various ways: reports will be published in *Vernieuwing*, new work groups will be set up, the work of existing groups may be extended and deepened, an exchange of experiences with reference materials in order to prepare a list of reference materials for the 10-14 age group, which is being urgently asked for by many schools, and so on.

The organizers of the conference feel that the word 'creativity' is coming to be a slogan in Holland, exclusively concerned with manual disciplines in art work. They agree very much

7 Eric Fromm: *Ibid*, p. 248.

8. Morris R. Mitchell: p. 9, *The Modern Community School*, E. G. Olsen, ed.

with Roger Gal (see *The New Era*, November 1956, p. 225) that certain schools make a grave mistake in leaving purely intellectual subjects untouched whilst introducing 'activity methods' into other aspects of school life. They regard this conference as a first attempt to do away with slogans and to find out something about creativeness in general.

When the conference opened, the Documentation Centre of W.V.O. had just finished its first bibliography on *Creative learning for children 10-14* — the conference theme. This should help those who participate in the detailed work of the follow-up. We very much appreciate that both Professor J. A. Lauwerys and Dr. L. van Gelder have contributed an Introduction to it.

Susan Freudenthal-Lutter
Honorary Secretary

Indian Section

1) Some members of the Indian Section have been appointed to make arrangements for holding a Seminar on Audio-Visual Education. This will be held next February.

2) The Indian Section has moved the All India Educational Conference to give it a Section at their Conference to enable N.E.F. members to discuss 'Progressive Education.'

3) A Parent-Teacher Group has been started under the auspices of the Indian Section to discuss: a) Problems of Children and b) Parents' role in Education. Mrs. Sarojben Yodh was appointed Convenor of this Group. Rev. Fr. A. Solagram S.J., Principal of St. Xavier's Institute of Education, Bombay, — who is also Chairman of the Bombay Group of the N.E.F., — inaugurated the Group. Its second meeting, which was held at the New Era School, was addressed by Dr. J. C. Marfatia, on the subject of 'Child Behaviour'. The Group took keen interest in the discussion which was of considerable help both to teachers and parents.

4) Miss Vimla Tai, an associate of Acharya Vinoba Bhave, gave a talk on 'The Educational Philosophy in Bhodan Movement' on the 25th February.

5) Dr. B. S. Bloom, Head of the Board of Examiners at the University of Chicago, was invited to speak on 'Evaluation Concept in Edu-

cation' at The New Era School on 2nd March.

6) Mr. Michael Vodden, Assistant Regional Representative of the British Council at Bombay, gave a talk on 'Recent Developments in English Secondary Schools' on the 9th August.

7) In December 1956 I accepted the invitation to attend the Unesco General Conference held at New Delhi as Observer for the N.E.F.

K. C. Vyas, *Honorary Joint-Secretary*

Italian Section

The National Committee of the Italian Section of the N.E.F. has been examining the documents and projects sent out by International Headquarters for consideration by National Sections. These concern an investigation into the results of the International Conference at Utrecht, a residential conference for the Counsellors and group leaders of that conference, and draft plans for the first of a new series of international conferences which will be held, we hope, in India.

The Italian Section is discussing how best to make its contribution towards good and successful projects of the Fellowship. To this purpose a decision was proposed to IHQ to make use of experiments now being conducted in Italy both by members of the N.E.F. and by other organizations who have recently been working on the subject of New Education. A notice was first sent to the organizers of the *Movimento di Cooperazione Educativa's* conference, asking them to invite to their National Congress in Fano, on the 1st November, an observer from International Headquarters.

The official invitation to the Congress was sent to Dr. Peggy Volkov, Editor of *The New Era*, already well known to some of us, so that she might participate in our work and meet the Italian educationists and take back to Headquarters an account of the main trends in the work of MCE.

IHQ accepted the invitation that Dr. Volkov should participate with others of the same mind at the meeting, and she, together with a number of members of the Italian Section, shared the work at the Congress in Fano. The similar nature of the work has strengthened the bond

which exists in Italy between the Italian Section of the N.E.F. and CEMA: and has increased the vigour and agreement of these two organizations.

R. Laporta,
Secretary

New South Wales Section

The main effort of the N.S.W. Section this year was devoted to organizing the International Conference on 'Education in the Atomic Age', a 'roving' conference which visited Sydney and three country Branch centres. The three overseas speakers, Professor J. W. Tibble of Leicester University, Mr. A. B. Clegg of the West Riding of Yorkshire, and Dr. P. N. Mathur of India, provided excitingly varied approaches to their special interest, but all stressed the vital importance, in this technological age, of providing education based on understanding of the needs of the individual.

One of the most satisfying results of this Conference was the fillip it gave to the thinking and group-feeling of those who attended the sessions in the three country N.E.F. Branches. Wagga Wagga Branch had formed not so long before with only twelve members; yet at its Conference sessions an audience of 300 (mostly young Teachers' College students and their lecturers) gave the visiting speakers a great welcome, joined eagerly in discussion, and expressed great appreciation of the stimulating experience of hearing the ideas of people from other countries. This same success was repeated in the two other country centres — in Newcastle, audience of 700, mainly teachers, found the visit highly beneficial to their thinking and discussion on fundamental issues such as the purpose of education, freedom and the child, freedom and the teacher, and creativeness in education. 'There was a fine clash of minds,' said Professor Tibble as he reported how in the discussions the rank and file of teachers had been stimulated to disagree in a constructive way with inspectors and administrators of education. Mr. Clegg said that in these country centres — as indeed all over Australia — the thing that had stimulated most interest among his teacher audiences was a collection of samples of work (essays, paintings, photographs

of dramatic work, etc.) of a whole class of children in schools of West Riding. This exhibition and these samples had been the ideal way of getting Australian teachers to discuss vital ways of stimulating children to be creative.

As always, this N.E.F. Conference proved its value in many more ways than in the big lecture halls. International understanding and new and more creative thinking were fostered on bush picnics over 'billy tea', at supper parties and car excursions, in homes where the visitors talked till the small hours with groups of keen N.E.F. members. The Conference was good for fellowship.

In Sydney we followed up the big Conference by an intimate Week-end School at Newport by the sea, with *Education and Automation* as the theme for discussion. Leaders of discussion were: a Professor of Physics, a young Psychiatrist, a Director of A.B.C. Youth Education, a Business-man.

A ten weeks' Discussion Group on Adolescence, held one morning a week for the benefit of twenty-five mothers, was one of the most successful discussion groups we in N.S.W. have

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held. The burning questions brought up — emotional, physical and intellectual needs and problems of youth and discussed in brief 'key presentations' by experts in the fields of education, psychology, marriage guidance, vocational guidance etc. — were just right for stimulating the mothers to join eagerly in discussion, to ask questions, to gain reassurance and comfort. Typical of the replies written in an Evaluation sheet by the mothers at the close of the course is this: 'I realize that most of the behaviour problems that sometimes worried me in my own family are so common with most of the others that the problems now seem to me rather as phases of growing up. I feel I shall be a more understanding mother now than before, and that I can discuss with more clarity and compassion the worries and problems children face in trying to solve their own problems.'

We plan to repeat the Course early next year, because we had to turn away so many mothers who wanted to join; as it was the group was rather too large for best discussion, but we feel it did a good job of reassurance and enlightenment.

Clarice McNamara
International Correspondent

South Australian Section

We have just said goodbye to Billy Tibble, A. B. Clegg, P. N. Mathur and Adele Biere (N.S.W.). Our Conference Session was most successful both from the point of view of the work achieved and financially. We had about 2,200 full conference members and will be sending Federal Executive over £1,000 towards expenses. After the poor attendance in Sydney, Brisbane and Melbourne it now looks as if Adelaide and Perth (enrolments there were not far behind ours when I last heard) will save the day financially.

Here in Adelaide we had four seminars, two by Clegg, one by Tibble and one by Biere. At each of these about twenty to twenty-five key people were present and the seminars were all very successful. Some are continuing as workshop groups.

We also ran large inspirational gatherings. On numerous occasions the Bonython Hall, —

the great hall of the University with a capacity of 1,500, — could not hold all and the overflow was taken in the Elder Hall. Our largest meeting attracted 2,000 and we averaged 1,400+ and held ten seminars. After two of these meetings we had discussion on the group dynamics plan, — on Thursday we had about thirty groups of about twelve per group scattered about the University.

Tibble was the scholar whose deep and clear thinking was appreciated by the thoughtful and intellectual (using that word in its best sense), and he was an able exponent of Progressive Education. Clegg was the arch-exponent of the practical application of the ideas and methods of Progressive Education in the schools. He and Tibble were complementary. Mathur, like Tibble, propounded the philosophy of Progressive Education and also talked on how it was being introduced into Indian schools. Miss Adele Biere, Lecturer in Infant and Primary Education in the Sydney Teachers College, dealt with the situation in Kindergarten, Nursery and Infant schools. Altogether they were a well balanced team, and the conference was a well-knit coherent unity.

The four seminar groups of key persons as well as the 2,000 people who attended plenary sessions benefited from the conference. All teachers who asked for leave got it, and many schools were closed to free staff. The Conference was opened by the Minister of Education: the Governor was Patron, the Premier was Honorary President, and the Lord Mayor was Honorary Vice-President.

As President of the South Australian Section I took the Chair on the opening night and was kept pretty busy right through; but my impression is that the conference has done much to stimulate thought and self-examination.

Rupert J. Best
President

NOTICE

The Number on *Modelling as a Remedial Activity for Maladjusted Children*, translated from the Flemish, with 28 illustrations, announced for February is now in preparation for April, price 3/-.

Book Reviews

Man and his Music: The Sonata Principle (from c. 1750) *Romanticism and the 20th Century* (from c. 1800), Wilfrid Mellers (Rockliff 27s. 6d. each).

The author is an important and original British composer with two outstanding books on music to his credit: *Music and Society* (1946) which 'describes the growth of musical tradition, and relates this growth to the social concepts that went to produce it', and a brilliant study of *François Couperin and the French Classical Tradition*. He is also Staff Tutor in music to the extramural department of Birmingham University. So much for his credentials.

The two books under review bear the sub-title, *The Story of Musical Experience in the West*, and are meant, primarily, for fifth and sixth forms and Universities. But they will also appeal to all those who not only love music, but who care about it passionately and are concerned with its relation to life, life's experiences, and human activities. Many histories of music are dull; too often they remind one of *The First Book of Chronicles* where Arphaxad begat Shelah, and Shelah begat Eber; others are compiled by a number of specialists on different subjects and epochs, and give a disjointed view of music and its development.

Mellers, in his Preface, maintains that the musical historian 'has to be able to distinguish between those elements of history and biography which are relevant to the musical experience and those which are not; and to do this no amount of accumulated learning will help him. Indeed, learning may hinder as much as help him, for the amount of music which one man can know — in the real sense of experiencing it from within — is restricted by the limitations of human understanding and by time.' He maintains throughout both books this emphasis on musical experience and also on the links and interaction between the past and the present. Mellers has 'tried not to lose sight of the living reality of history: which is the point of intersection between the private and the public life.' We are reminded here of T.S. Eliot and indeed Mellers quotes from *Little Gidding* at the end of his chapter on Beethoven.

The Sonata Principle traces the birth and growth of what we call

Sonata Form, and shows how this grew out of the social climate of the 18th and 19th centuries. For example, Handel is presented to us, not as thinking up a form for his music, but as creating order 'by a balance of clauses and keys — just as the architects and gardeners of his age established order through the symmetry of shapes and contours'. This is the Handel of the Hanoverian period and in his chapter on nationalism in music, Mellers reminds us that composers like Lasso, Handel and Mozart were international in their approach to music, firmly embedded in the stream of European music which knew no national barriers, — until the 19th century concentration on 'the cult of the individual personality'. There are hints of this in Beethoven's music and it reached its apotheosis in Wagner with Bayreuth as its shrine.

Mellers is at his best when writing on nationalism in music, particularly Russian nationalism, which leads him inevitably to examine the position of the four outstanding European modern composers, Schoenberg, Hindemith, Stravinsky and Bartok,

with their consciousness of their own spiritual isolation, the neurotic burden of self-consciousness of our time. Perhaps Trilling has this in mind in his essay: *A Portrait of Western Man*, when he writes, *à propos* of Dickens and D. H. Lawrence, 'We are sometimes led to feel the climax of the tragedy of self-consciousness of whose pain Hegel was so fully aware.' However much modern music may express the restless, often purposeless, spirit of to-day, Mellers shows how composers like Schoenberg and Bartok are 'aware of their obligations, not only to (themselves) but to Society and to God. If the artist to-day does not yet know precisely what he believes in, at least he is becoming convinced of the necessity for belief.'

The young music lover will find inestimable value and instruction in these two books. He can hardly read Mellers on Beethoven's *Hammerklavier* sonata or follow him through his exposition of Bartok's Fifth string quartet, or through his chapter on Mahler and his importance to contemporary music, and not hear such music again with new ears and a more receptive and critical response.

Pitman

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Although he has tried hard not to, Mellers does betray some of his likes and dislikes, but if one feels that he hardly does justice to the music of Richard Strauss because he is out of sympathy with Strauss' personality, one is deeply moved by his sensitive appreciation of both Mussorgsky and Janacek and by his remarkable insight into their music and personality. Few can have written with more understanding about Janacek's *Diary of a Young Man Lost*, that heart-breaking portrayal of adolescent agony, for tenor, soprano, women's chorus and piano. Mellers reminds us that Janacek thought that the work 'should be performed, as nearly as possible, in the dark', and now that we have a fine long-playing record of the 'Diary', it is possible to try out the composer's suggestion.

The second book ends with a *Postlude: Charles Ives and The New World*. Mellers' *Music and Society* ended with a chapter on modern American music. Charles Ives (1874-1954) falls conveniently 'within the chronological limits' set by the author. Ives was very conscious of 'living in a polyglot society', and one, unlike Europe, without a long cultural tradition. He was very far removed from his contemporary, the academically-minded Macdowell, who was content to follow rather anaemically the German musical tradition. Ives expressed in his work the vibrant, materialistic, young and strident life around him and technically seems to have anticipated some of the experiments of Schoenberg and Bartok.

The following lines of Marc Blitzstein, prefacing Mellers' chapter on American music in his *Music and Society* seem a fitting commentary on both Ives' and Mellers' attitude towards music:

And we love Art for Art's sake,
It's smart for Arts' sake
To part for Art's sake
With your heart for Art's sake
And your mind for Art's sake,
Be blind for Art's sake
And deaf for Art's sake
And dumb for Art's sake
Until for Art's sake
They kill for Art's sake
All the Art for Art's sake.

Edgar Myers

Nature into History, Leslie Paul
(Faber and Faber 21/-).

'It is impossible', wrote Whitehead in *Science and the Modern World*, 'to meditate on time and the mystery of the creative passage of

nature without an overwhelming emotion at the limitations of the human intelligence.' This emotion is certainly aroused by Leslie Paul's *Nature Into History*, a book which issues a most welcome challenge to scientists and historians in particular to define their fundamental assumptions about the origins, development and goals of life. The author poses his question on Page 11:—

'Is history simply a continuation of evolution? Is man just a beast writ large, with somewhat stronger but in no sense different equipment from the animal? If we answer yes to both these questions, what account do we give of human activities which appear to be non-beastlike? If we answer no, then what does that imply?'

Mr. Paul answers 'No' to both questions, and the implications of his negative answers are almost perceptible in the original form in which he casts his questions. The main issue can best be focused by quoting a few sentences from Chapter 2 Page 48, where a most emphatic contrast is made between the tendencies of nature to conform to type and the tendencies of man to change.

'Evolution, at least as interpreted by Sherrington rather than by Julian Huxley, tends to give us a picture of nature on the march which is entirely false. There is no evidence of a restlessness upon the part of living things (other than man) to be different from what they are. — No elephant or giraffe shows remorse or consternation at his natural state, and all the internal pressures of the organisms are as conservative as their external behaviour: they are designed to resist change, to restore the norm of the archetypal form, and to eliminate the freak or sport which might impair the stability of the species. . . . we may be bold enough to say that nature displays anti-evolutionary powers and resistances. Nature drives towards the fixed type.'

According to the writer of this book, history is the record of what has happened to the human spirit in public events, and this spirit, he claims, has a quality which differentiates it absolutely from natural focus. 'At some point in time man broke free from the natural cycle,' the author asserts (P 51), but he continues:— 'Whether he did so as man, or whether he did so in order to become man, is perhaps insoluble. However, the problem need not concern us at this stage.'

But it is surely just at this stage that it does concern us, for the attentive reader is bound to raise the question whether it is necessary to postulate such an absolute break, whether of accident or of design, between nature and history. Does not the author make rather too much of the human dread of and taboo on incest (Chapter 5) as his suggested proof of the complete difference between human and animal existence? In Chapter 8 (The Lord and Giver of Life) Mr. Paul quotes the following passage on Pages 191-2 from Erich Neumann's great work, *Origins and History of Consciousness*:—

'However much the world forced early man to face reality, it was with the greatest reluctance that he consciously entered into this reality. Even to-day we can see from primitives that the law of gravity, the inertia of the psyche, the desire to remain unconscious, is a fundamental human trait. Yet even this is a false formulation, since it starts from consciousness as though that were the natural and self-evident thing. But fixation in unconsciousness, the downward drag of its specific gravity, cannot be called a desire to remain unconscious; on the contrary, that is the natural thing. There is, as a counter-acting force, the desire to become conscious, a veritable instinct impelling man in this direction. . . . The ascent towards consciousness is the "unnatural" thing in nature, it is specific of the species Man, who on that account has justly styled himself Homo Sapiens. The struggle between the specifically human and the universally natural constitutes the history of man's conscious development.' (P.16).

Mr. Paul in a footnote explains his own position:—

'What the psychologist appears to mean by his technical use of the word consciousness is what I mean by spirit.'

It is just here that readers' opinions are likely to differ for, admits the author, 'I recognise that this is a view (namely the view that 'human entry into the spiritual is a growth towards Godhead') which brings me so close to the doctrine of the special creation of man as to be indistinguishable from it.' (P.193).

It may be suggested that it is proper to accept the view of history as being constituted of 'the struggle between the specifically human and the universally natural' without accepting that specifically and exclusively Christian explanation of the

dynamic of man's conscious development, which Mr. Paul's absorbing study would seem to imply. Read in conjunction with Lewis Mumford's *The Transformations of Man* (Allen & Unwin) and *The Physics and Chemistry of Life* (Bell), it compels the curious mind to ponder what theory of the origins of life can satisfactorily replace the discredited theories of spontaneous generation or a special supernatural creation.

James L. Henderson

Towards Better Personal Adjustment, Harold W. Bernard
(McGraw Hill 1957, \$5 50).

Behind this uncongenial title, there lies a great deal of common sense and balanced judgment. Definitions of the word 'Adjustment' offered by Mr. Bernard immediately widen the concept from what one is accustomed to think of as mechanical, to dynamic processes. 'Adjustment should be thought of as a process rather than an achievement'; in other words, it has to do with growth, and here the educationist with a psychological outlook can gather enough interest to follow the author's thinking.

What, then, does he think of maladjustment? He says it means 'the employment of thought and behaviour patterns which alienate one from himself and others and which promise that future problems will become increasingly difficult.' Interesting thought this, alienation from oneself. The alien — foreigner, is the one other than oneself; the alienist — the psychiatrist — is the one

who can or tries to bring one's alienated parts together again. Mental Health, then, in terms of Mr. Bernard's teaching on adjustment, is 'the result of continual habit formation, of mental and physical growth... it can be attained only by constant vigilance on the part of the person concerned. A first essential is trust in the slow process of growth.'

The formation of such conscious habits is described with regard to physical, mental and emotional development. A small area at a time should be explored, before the undesirable habit has grown out of control.

As far as learning is concerned, the habit of thought has to be developed. A person who does not have this habit, will show a tendency to 'emote'. When applied to groups, the shared wisdom and awareness of problems depend for their effectiveness on the clear statement of objectives, on leadership which gives everyone a chance of expression so that prejudices may be ventilated and hypotheses tested.

Being accepted by others is only the beginning of social adjustment; what matters is the individual's ability 'to keep upright while his feet are in the shifting sands of time'. How this is achieved the author expressed in a quotation from Erich Fromm, whom he follows in his social theories: 'Productive work, love and thought are possible only if a person can be, when necessary, quiet and alone with himself. To be able to listen to oneself is a prerequisite for the ability to listen to others; to be at home with oneself

is the necessary condition for relating oneself to others.'

So far one may follow the argument with sympathy; there comes a moment when one's first adverse reaction is reawakened. It is when the author applies the concepts to social adaptation which he defines as follows: 'The individual's personality has no meaning apart from his culture. Adjustment of the individual involves first of all learning to conform to the dictates of society. Students of mental health must learn productive approaches to more facile (sic, reviewer) human relations.' Here we are of course, up against the American use of a word which to us means 'slick', but would it be unjust to feel the cloven hoof of extreme behaviourism in this paragraph? Later on, the biological basis of behaviour is stressed, and the conclusions become even more extreme, when the author says: '...a lack of belief in the learned basis of behaviour is the source of racial discrimination which is, the world over, a great handicap to facile and effective social adaptation'.

When it comes to goals in life, the very essence is in the steady re-making of oneself. Values are important, and these may be religious or philosophic. One can agree when he describes the loving, social and altruistic qualities of man as self-stimulating by their own activity. The late Harold Laski expressed his despair of students who 'have habit but no philosophy', and one is glad that Mr. Bernard, whatever else he may teach, is an advocate of both.

Margot Hicklin

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THE NEW ERA

IN HOME AND SCHOOL

Note on Contents

J. A. Lauwerys, Professor of Comparative Education at the University of London
Institute of Education, Chairman of the New Education Fellowship

ANY classification which lumps together Texan oil drillers, Portuguese peasants, and London bank clerks, while separating engineers in Detroit from those in Tokyo, and shepherds in Kashmir from those in the Andes, is evidently very misleading. Furthermore, it obscures the fact — evident to the most superficial tourist — that the nations of Asia differ among themselves at least as much as do those of Europe. Indeed, in many ways the cultural gap between China and India is greater than that between India and, say, Greece.

Geographically Europe is a peninsula protruding from the great land mass of the Old World, just as India is. To speak of it as a separate 'continent' is a parochial concept. But from the Sixteenth Century onwards some nations in North West Europe developed a new science and a new technology. In consequence, these nations prospered mightily: their populations increased fast and were better nourished and healthier than others. In addition, they acquired tremendous cultural and political power over many ancient and civilized nations, many of which were reduced to mere dependencies.

The positive material gain to the world was enormous but it came at the cost of a dislocation of values as well as of much brutality, bloodshed and exploitation, often accompanied by a display of arrogance. There was left a heritage of bitterness and resentment. Now, in the Twentieth Century, the previously rejected nations are reacting vigorously, even explosively. They reach out towards full political and economic independence and

see salvation in the application of science and technology — the sources of European power — to the process of production. They realize that this makes it necessary to change social systems *de haut en bas* and they are willing to undergo this painful process — even though they do not want simply to ape modern Euramerican ways. For, most of these nations are highly cultured, rightly proud of the achievements of their ancestors.

Everywhere in Asia, Africa and Latin America it is realized that social and economic transformation necessitates the skilful use of school and university. There is tremendous, passionate faith in the power of education not only among leaders and officials but equally among workers and peasants. The paramount desire, of course, is to catch up with Europe and the U.S.A. — that is, to become as rich and as powerful. But in the attitude to educational policy a difference may be noted between countries like India, Pakistan and Ceylon on the one hand, and Japan and Thailand on the other. In the former, the educational system was introduced by colonial rulers anxious to convert pupils to Christianity, while providing themselves with skilled and loyal clerks or administrators. But, with countries

which at least nominally retained their independence, the national purpose was always more evident: that is, technical education was more directly supported and patriotism promoted. Study of the various contributions collected in this issue will amply illustrate this difference.

Nevertheless, it is just as difficult to invent a piece of

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social mechanism as it is to invent a new engineering device. The educational institutions of the West were therefore simply imported both by free and by dependent countries. The secondary schools of Ceylon, India, or Egypt resembled those of Britain or France. The roles and functions of inspectors, head masters and teachers were much the same as in Europe. The manner in which the Ministries of Education gathered and distributed funds or issued regulations and instructions were almost identical, say, in France and in Japan. Even curricula and syllabuses were copied: sometimes with strange results, as when African children studied English buttercups while ignoring tropical vegetation, and Malays learned poems about the daffodils and skylarks which they had never seen.

The educational institutions of Northern Europe, however, had developed slowly to serve European purposes, and they were attuned to European traditions. For instance, the English pattern took account of a prevalent suspicion of central government. It distributed power and responsibility between local and national authorities: it tended towards decentralization. The French pattern, on the other hand, affected by the monarchical heritage of the *Ancien Régime* as well as by the Napoleonic reorganization, tended towards centralization. Evidently it cannot be assumed that either institutional pattern will serve, say, Asian peoples with other needs and other traditions.

In his article Professor Madge isolates and analyses briefly some of the assumptions which permeate English education, and asks our other contributors to tell him and us how far these assumptions are operative and relevant in their own countries. He takes into account mainly what might be called massive trends and forces, as well as the operation of institutions. This is only half the story, of course. There are more subtle influences at work. Institutions have been taken over, but so have ideas: often without clear realization that this was happening. Sometimes these ideas have been transported across a language barrier in an encysted terminological form. We cannot be certain that the connotation of words like 'teacher', 'family', 'good citizen', 'co-operation', 'competition', remains the same

when they are translated into Korean or Urdu since words gain meanings in social context. Strange misunderstandings arise from this fact. The assumptions hidden beneath apparently clear terms may, in time, profoundly modify the course of educational reform. So may the general background of thinking familiar to a student. In many areas there is a prevalent belief in reincarnation, associated with the notion that a man's fate depends chiefly upon moral choices made in a previous existence. How are modern teachings about child development interpreted by students in such an area? How will they be applied?

For the moment, consideration of questions of this kind must be postponed. Let us turn our attention instead to the answers offered by our contributors to Professor Madge's question. Certain general features at once become clear. All agree that a religion generally adhered to has and will continue to have a direct effect upon the educational pattern, and all consider this to be beneficial in strengthening the acceptance of moral and ethical codes — only Dr. Yaguchi expresses reservations. Again, all the contributors — excepting again the Japanese — stress the fact that most of the people in these countries — more than eighty per cent. — live close to the land, get their living by using traditional tools and techniques, depend upon barter rather than money. They point out that the Western type of school is by its nature an agent of urbanization, adapting pupils to life in cities rather than enriching the quality of life in the countryside. Some believe that in their own lands it will always be necessary for the majority to till the fields and tend the cattle. This makes them wonder whether the European type primary and middle schools ought not to be profoundly changed before adoption (perhaps in the direction of the Basic Schools to which Mahatma Gandhi gave support?). Yet a doubt arises. The conditions of life of peasants cannot be improved unless they learn to apply scientific knowledge to the production of food and improve the organization of their labour. Furthermore, as the process of food-getting is modernized, fewer workers are needed on the land: the flight from country to town is a symptom of economic progress. Perhaps schools must and

ould aim at the urbanization of rural youth. Regarding Professor Madge's third question there is complete unanimity but a unanimity based perhaps partly upon a misunderstanding. Every contributor accepts the notion that a balance of some sort must be struck between innovation and tradition. Yet, evident in their papers, is a strong desire to cleave to cherished and valuable cultural traits. Not one of them would like to see his compatriots turn into bacon-and-egg breakfasters, lovers of cricket who occasionally attend the parish church or patronize the local pub. They want to see their own customs and way of life flourish and develop. But what if their traditions militate actively against science and industrialization? It is evident that the English ways do not do so since science and industrialization were born here. Can we be equally sure that other ways — by the Hindu or the Muslim ways or at least some of their features — are reconcilable with modernization? And another point: educational centralization and rigorous direction may, in some cases, be essential to national unification and to quick progress. No one can doubt, for instance, that the astonishingly rapid industrialization of Japan depended upon the leadership of the Central Ministry of Education. How far can respect for local needs and conditions in fact be reconciled with the need for unification? In this connexion the problems of India can fruitfully be studied.

It is unnecessary here to analyse the answers given to the fourth and fifth questions, namely those on the influence upon education of social stratification and of the usually low social position of women. The papers themselves offer brief summaries. It will suffice to note that everywhere learning and education enjoy high prestige, often higher than in England, and that this prestige comes at least in part from the fact that those who have had command of learning — normally a scarce commodity — have occupied leading positions. Hence many parents desire to provide schooling for their children in order to help them to rise in the social hierarchy, whatever may be the nature of this hierarchy. But it is not unfair to say that every one of our contributors has shied away from a direct answer to the precise question formulated by Professor

Madge. This no doubt arises from two causes. First, because within the democratic ideology, now universally professed, there is dislike and mistrust of any form of educational privilege and a preference for undifferentiated schools, together with a belief that these offer the best means of recruiting talent wherever it may exist. Secondly, because the careful educational and sociological researches needed to support a reasoned answer simply do not exist. Even in England, a relatively advanced country, very few such investigations have been carried out. Regarding the position of women, much the same sort of thing may be said. Often the laws and even traditions of the land award them rights and privileges which convention and the social heritage prevent them from exercising or enjoying. It may be added that Unesco has for some years promoted a large-scale, continuing enquiry into this problem.

The last of the six questions is at once the most difficult and the most all-embracing. Dr. Mohammed Nasir deals with it in a way which undoubtedly applies to many economically under-developed countries. He rejects strongly — many of us would add, rightly — the notion that the *British* ethos can be or should be transplanted. But the rest of his paper makes clear his belief that the school must help in moulding moral and political conduct. As regards those values embodied in the British ethos which are universal and valid for all men and all places, however, these can be and will be adopted.

This leads us to a general conclusion which emerges from all the papers collected. The first stage of modernization led everywhere to the simple unthinking imitation and copying of Euramerican institutions, practices and customs. The stage now reached, that of maturity and self-confidence, will lead to the transformation of these institutions and ideas, to their adaptation to new environments, to their re-creation.

This great task cannot be carried through quickly. It needs much courage and, above all, wisdom and insight. The N.E.F. believes that, by collecting and publishing papers like those here presented, it is making a contribution to the necessary clarification of purpose and aim. What we have, of course, is only a modest beginning.

Here are representatives of five countries answering questions put by a sociologist and educationist in a sixth country. The careful scholarship of the answers, the vigour and verve of much of the writing, prove once again how fruitful intercultural dialogues can be. We have every reason to be grateful for the generosity of our contributors who allow us, by their sincerity and frankness, to share in their problems and to learn from their experience. From them we can learn much about ourselves and about our own Euramerican outlook. We begin

to see ourselves as others see us — a chastening experience. But more: during the past three hundred years the rest of the world has learned much from Europe. India, China and many others have proved very apt pupils. Let it not be thought that we in Europe — East or West — in the U.S.A. or the U.S.S.R. have nothing to learn from the other two-thirds of mankind. They, too, have treasure houses which they will gladly open for us when we have the humility and wisdom to ask them to do so.

Educational Assumptions in the United Kingdom: how Relevant are they for Other Countries?

Charles Madge, Professor of Sociology at the University of Birmingham

I

IN the United Kingdom, by the middle of the twentieth century, education has become one of the main activities — one is tempted to say industries — of the society. It is an activity predominantly carried out on a secular basis, on behalf of the state, by a large corps of teachers, an increasing proportion of whom have received special training, working in and through a highly elaborate network of institutions. Among the activities of our society, education is almost unique in being an activity imposed by statute on all citizens and their children whether they like it or not.

Yet all this organization, and the general conception behind it, is historically of very recent date. Education on this scale could not have been brought into being without the reform of parliament and the evolution of the machinery of government which took place during the nineteenth century. Parliament and government were reshaped because the towns were growing rapidly in population, wealth and influence. Urban growth in its turn was due to the development of industry and trade. Industrial development was the prime mover in the sequence of events which led to educational expansion.

This expansion still continues. It may well be that, from a later perspective, the process of interaction between educational institutions and the rest of the society will seem not to have got

very far by 1958. The need for further educational expansion is generally accepted, but in relation to the other ideals and activities of the society is obscure. On examination, the idea of education in this country turns out to be a complex of ideas which are working themselves out in a number of separate dimensions, partially independent of one another. In this essay I shall begin by attempting to set out four main dimensions of the educational idea, and three main institutional influences at work in its development.

I begin with a more or less Marxist dimension. Industry, I have said, was the prime mover in the great changes of the nineteenth century. Industrialization forged and consolidated two social classes, the urban middle class and the industrial working class. Their successive rise to influence in the United Kingdom has supplied the political energy for the extension of education by the state. If we are to understand the values which are embodied in the educational system, we must think of them as evolving side by side with the values and interests of these two classes. To be more precise, a minority of the middle class — those who could be described as public spirited or politically minded — has for at least a hundred years been active in promoting and improving the education of the under-educated while a similarly active minority of the working class has been eager to obtain a greater share of

the benefits of education. There has been an alliance, if not an exact correspondence of aim, between these two important minorities.

Because it has grown out of this alliance, the ideology or philosophy of universal education is broad and vague in character. This has helped to avoid partisan conflict, just as in the Church of England, sectarian conflict has been avoided by the latitudinarian philosophy of unity-with-difference. Obviously there have been differences in English educational thought, as in English political or religious thought, but the prevailing climate has been of debate rather than struggle. There have been two class emphases, but a single dominant national aim. From the point of view of the labour politician, it has been essential to hasten the day when children of working class parents should have free access to educational privilege. From the point of view of the liberal-conservative (or, as he would see himself, nationally-minded) politician, it has been desirable to give talented children of all classes the educational means to contribute to national strength and productivity.

These are the public attitudes and ideologies, based on the dimension of Class. Turning next to the dimension of Family, we know that privately, in every home, there have crystallized around the situation and aspiration of each maturing family group a set of values about education which, while not entirely separate from the public values, was by no means necessarily identical with them. It is only recently, and even now very imperfectly, that the research methods of the social sciences have made it possible to investigate private opinion and to give it due weight alongside of public opinion. For example, politicians would almost certainly differ in their estimate of the extent to which working class parents desire education for their children beyond the secondary modern school level. Recently published research¹ suggests that about half such parents are 'frustrated' by the failure of their children to attain the level desired. As more evidence accumulates, and the facts become more widely known, this will no doubt react upon public opinion and political leaders. In the meantime,

social research can elucidate further the motivation towards education within the family. Private motivation is found to vary not only between social classes but within social classes. For obvious historical reasons, middle class families are more conscious of the importance of education in the competition for jobs and status. But a similar attitude is widely, and increasingly, to be found among working class families.

A third dimension is given to educational values by the tendency for the population to divide into the more and the less intellectually minded. So marked is this polarization that there may be said to exist a somewhat vaguely defined intellectual class, or intelligentsia. Some of its members are also class-conscious members of the working class or middle class. But for most of them, their intellectual affiliations count for more than their class origins. Naturally the more intellectual section of the population has a disproportionate influence on educational ideas and values in the society as a whole. Against it has to be set the distrust and fear of intellectualism which is conspicuous in all strata of English society (perhaps it is less so in Scotland and Wales). This long-standing hostility has its characteristic working class and middle class manifestations and has led educationists to try to popularize education by disguising it as play, (and, incidentally, to stress the importance of games as a form of education). In spite of persistent philistinism, the trend would now appear to be towards more wide-spread acceptance of the value of intellectual attainment. Making for this trend are current changes in occupational structure and also in the communication and accessibility of knowledge. The number of both full-time and part-time intellectuals is increasing as a proportion of the population, with perhaps a certain dilution of the 'pure' type of scholarship and of intellectual idiosyncrasy.

The fourth dimension is introduced by the continuing influence of the historical past. Educational institutions and values in the United Kingdom are in part highly traditional, but there are also strong tendencies to innovation and experiment. Most educationists in this country place almost equal weight on tradition

¹ Floud, Halsey and Martin; *Social Class and Educational Opportunity*, (Heinemann 12/6) London 1957.

and innovation. The length of British history, the preservation of cathedral and castle, church and monarchy, are balanced by ambition to excel in scientific discovery, in supersonic planes and atomic power stations. One must take full account also of the continuing power and influence of the Public Schools and of the Universities of Oxford and Cambridge, the traditional recruiting ground of *élites*. So far from declining in importance with the rise of the Welfare State, these privileged institutions are more than holding their own and represent the first choice of those who can secure admission to them.

Amid these multi-dimensional values, account must be taken of the influence exerted by three institutional systems in extending and consolidating the scope of educational opportunity. Firstly, the churches. Especially in the nineteenth century, many of the clergy worked for more widespread education, partly in its own right, partly because of the democratic element in the Christian ideal and partly as a means to evangelization. In spite of twentieth century secularism, it would be a mistake to under-estimate the continued influence of the Christian religion and its ministers: a diffuse moral influence extending widely beyond the relatively small circle of active believers and church attenders.

Secondly, there is the influence of economic institutions and of economic calculation. It has long been apparent that two factors which go a long way to decide the level of economic productivity of a society are the literacy of its industrial rank and file, and the extent to which the most suitably endowed brains are selected from all classes for training, specialization and leadership. The need to increase national productivity in an increasingly competitive world has popularized and emphasized the calculation that education is an investment of national resources not only worth the cost but of high priority. This calculation unites working class and middle class leaders, public and private opinion, intellectuals and philistines, traditionalists and experimentalists. It is true that it has to overcome the resistance of educationally privileged groups, and also that it has to compete with other claims for the finance, manpower, buildings, equipment and other resources needed. But there can be no doubt about the long-term

effect of the economic spur on the process of extending and improving educational facilities.

Thirdly we must remember the influence exerted by those who are themselves professionally concerned with education. The individual teacher is disposed both by conviction and interest to try to persuade children, parents and the public at large to value education more highly. The organized teaching profession, by raising the status of the individual teacher, and by its own public relations, forwards this process of persuasion. Of special importance are those at the top — Directors of Education, Professors of Education, Headmasters of leading schools, Principals of Colleges, Vice-Chancellors of Universities. It may be noted that these key men often make speeches and sometimes write books, and from them proceeds a good deal of the verbalized content of what we may call the ideology of education.

To sum up the analysis so far, values assigned to education in the United Kingdom may be seen as lying along four dimensions:

1. *The Class Dimension* Politically organized middle class aspirations (individual initiative in the service of national development) have combined with politically organized working class aspirations (equality of opportunity and collective betterment) to strengthen public opinion in favour of more and better education.

2. *The Family Dimension* Private as well as public interest has become increasingly focussed on education as a means to social

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advancement, both in the middle class and working class families.

3. *The Intellectual Dimension* The minority which places high value on intellectual attainment has grown in numbers and consolidated its position occupationally.

4. *The Historical Dimension* Characteristic of British Society is its continued cautious balance between tradition and innovation, in education as in other fields.

Within these four dimensions, the influence of *the churches*, of *economic institutions* and of *the educational profession* itself, have helped to establish education on its present large-scale basis and may be expected to bring about continuing expansion.

II

First in Western Europe, but later throughout the world, the growth of industrial towns, the spread of their products through trade, the development of transport and communications with them and from them — this mechanically based process has been superposed on the social processes by which institutions evolve and adjust to one another. The cultural effect may be compared to that of conquest. It is possible that, before the industrial era, there was a comparable dislocation of 'social systems' in the generations that followed upon an invasion, for example the Moghul invasion of Hindu India.

There are to-day many countries in the world which are being 'invaded' by technical and economic change. Every such country is pressing ahead with the development of its educational system, irrespective of wide variations in the political, religious and economic background. Education, as such, has become accepted as a universal, international value, quite apart from the different national traditions and goals. Those countries which have not yet established compulsory primary education are held back only by difficulties, insurmountable at the present stage, in providing staff and buildings.

Traditionalist resistances on the part of ruling minorities and religious groups to the extension of education and literacy seem to belong to the historical past, at any rate so far as opinions are expressed in public. The adoption by governments of progressive educational policies has

come much faster in the rest of the world than it came in the United Kingdom during the nineteenth century. Other countries have in fact taken over, often with little alteration, educational institutions at something like the level to which they have been developed over the past 150 years of educational growth in the United Kingdom, Western Europe and North America. Countries which have only recently been 'invaded' by industrial methods, attitudes and products are therefore able to take advantage of a fairly lengthy experience in educational organization and technique. At the same time, in most cases they will seek a synthesis with their own inherited cultural traditions.

If the position taken in this article is broadly correct, their willingness to learn from the example of slow-growing industrial communities such as the United Kingdom and other European countries (or from quicker growing industrial communities such as the U.S.A. or U.S.S.R.) should not lead to a wholesale acceptance of institutions which have been shaped by the special circumstances of historical growth. This is true, naturally, not only of educational institutions, but of political and perhaps economic institutions also. But I think it may be especially important to stress the need for caution in respect of educational institutions. The 'idea' of education with its moral, rational and political components, exerts a powerful pressure towards conformity with western models. Just as primary education is compulsory for the population of the United Kingdom, so western methods of education look like becoming compulsory for the population of the whole world. I would not dispute the advantage of universal literacy, but can we be sure that a model for education developed in one particular country, or group of countries, can be transferred to other countries without more consideration than is usually given to their own historical and cultural background?

To help in answering this question, let us consider some of the sorts of difference between countries which might be important.

First, difference in religion. So much emphasis has been placed on the essential unity of the major religions that it is now necessary to re-emphasize their divergence. Each religion has

its own structure of beliefs and feelings linking the social, the natural and the supernatural. Some religions have many Gods, some have one God and some have no god. Some assert a strong claim to control social behaviour, public or private or both; in some, this is a secondary or even non-existent function. All religions, as Weber pointed out, have different meanings for different historical epochs; and within a single historical epoch, they have different meanings at different social levels. This too must be remembered in the construction of secular educational systems against a background of religion which is simultaneously developing at popular and esoteric levels, and probably also along diverging intellectual planes of traditionalism and 'modernism'. It cannot, moreover, be regarded as a historical accident that the industrial civilization of the west germinated in Christian countries and was associated with protestant and puritan Christianity. Hence the invading culture of the West, (though appearing in secular shape except in the case of direct missionary effort) carries with it overtones of the protestant ethical position, in its concern for individual character and social welfare.

A second major difference between the nations is the extent of their urbanization. Rapid as has been the growth of towns everywhere and, equally important, of communications between town and country, many nations are predominantly rural and will remain so in the foreseeable future. Almost certainly education, itself an urban product, imposes urban forms of thought and behaviour on rural populations without due regard to their relevance to rural life. This is not to say that education should not be bringing changes of knowledge, ideas and behaviour to the countryside. The question is whether the changes are appropriate, whether the knowledge can be utilized, whether the ideas are catchwords only. Second thoughts about rural education are a crying need in a world where peasants still make up the vast majority of the world's population. The compelling need to spread literacy and increase productivity must, as time goes on, be tempered by a deepened understanding of peasant life and values. This is not a matter of preserving backwardness, but of developing a progressive

countryside which has its own cultural character as well as its own productive system, and is not merely an appendage of the urban economy.

A third great division among the nations is between those with a long and a short history of civilization. At one end of this scale are countries like India and China, with more than 2,000 years of cultural continuity; then countries like those of Europe and the Middle East, with from 1,500 to 500 years of such continuity; and finally the 'new' societies of America, Africa, Australia and Soviet Central Asia, in which an invading civilization plays the dominant role. Those elements in the cultural heritage which are distinctively national, embodied in national forms and institutions, make up a variable proportion of the national culture as a whole. Variable also is the disposition of peoples and governments to value the heritage of the past. How should it weigh in the scale against the need, so intensely felt in every country, to concentrate on increased economic productivity and on raising the material standard of living?

A fourth difference is in the concrete application of the concept of social equality. Each country has a different history of social stratification. In each case, there will be a tendency for traditional systems of stratification to be weakened (though they may still show surprising strength) and for new systems of stratification to develop. In both these processes, education is a powerful influence. For under-privileged groups, it is a means towards emancipation; for groups with inherited privileges, it is a means for retaining or improving upon their status. No government is able to abolish all forms of privilege by legislation; no educational system can ignore the realities of an existing class or caste system. But educational authorities make slow or rapid progress towards educational equality partly to the extent that they understand this existing situation and frame their educational institutions accordingly. Related to this variation in the structure of social privilege is a parallel variation in the status of teachers themselves, especially of primary school teachers in a state system of secular education.

A fifth difference is in the position of women. This has an obvious effect on the education of girls and the recruitment of women teachers.

More broadly, it affects the whole process of the transmission of values. Every child, every teacher, every parent, of whichever sex, is inevitably involved in it, not only in schools and other public social institutions but at the private level, in the family and in personal relationships, friendships, loves, rivalries and ambitions. Throughout the world there is a slow but sure trend towards redressing the ancient disbalance between the sexes, a trend which can be found in as many forms and at as many stages as there are human societies.

A sixth difference is more difficult to formulate: perhaps it can be indicated as variation in the prevalent pattern of authority. This pattern is partly expressed in systems of law and government, but it can also be seen in the conventional reciprocities of behaviour between, for example, father and son, master and servant, teacher and pupil. To those brought up in one such pattern, another pattern may seem outrageous. Forms of respect which in one country make those who give and receive them alike feel socially secure may seem to visitors from another culture the hallmarks of servility and despotism. In this area of cultural difference it is important to remember that the rules and conventions of social intercourse not only express but partly conceal the realities of inter-personal obligation and loyalty. In a world uncertainly pledged to a sort of 'co-existence' between democratic and autocratic societies, old and new, the political aspect of this difference has an immense educational significance.

Besides this political or civic aspect, there is a more general social-ethical aspect. In some countries, the main responsibility for ethical education is centred in the home, with or without the re-inforcement of religion: in other countries, a large part of this responsibility is transferred to schools and youth organizations, with varying degrees of political direction. There is no doubt a connection between the way that the responsibility for moral or social education is parcelled out, and the structure of political authority, in each country; but too little is known for anyone but a fanatic to lay down that all nations should conform to a single pattern.

In all six ways listed above, the United Kingdom is different from all other countries, both

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in its history and in its actuality. The particular history and actuality of the United Kingdom is reflected (though imperfectly and transitionally) in its educational institutions and in the values associated with them. Therefore in considering the relevance of these institutions and values to their own situation, educationists in other countries might ask themselves:

1. How far does the living essence of the national religion (or religions) correspond to the inherent protestantism of the British educational system?

2. How far does the ratio of urban to rural occupations and aspirations correspond to those of the United Kingdom and how fast is it likely or desirable that this ratio should change?

3. How far is the characteristic British wish to preserve a balance between tradition and innovation appropriate to local cultural and economic conditions?

4. How far do the local realities of social stratification call for a structure of educational privilege different from that now obtaining, for historical reasons, in the United Kingdom?

5. How does the position of women compare with that in Britain, and what are the implications for the education of girls and the training of women teachers?

6. Where does the school fit into the pattern of institutions which mould moral and political conduct, and how feasible is it to transplant the ethos of British education?

Educational Assumptions in the U.K. and their Relevance to Education in Egypt

A. El-Koussy, Under Secretary for Education and Technical Counsellor to the Egyptian Government

IT is not possible to answer the well-defined questions laid down by Professor Madge and give a clear picture about the renewal of education in Egypt without recounting briefly the history of education in Egypt since the beginning of the 18th Century, with a cursory glance at the preceding periods.

Until the middle of the 13th Century Egypt, as part of the Islamic world, was contributing a great deal to the development of civilization and learning. Our philosophers, scientists and mathematicians helped not only to propagate the learning of the ancient Greek and Egyptian philosophers; they also handed over the fruits of their own original and productive thinking to Europe through Venice and her traders, through the contacts with the Crusaders, and through Spain.

Pure and applied mathematics, the experimental sciences of chemistry, physics and medicine, the principle of social research, all percolated from the Arab world and were perhaps the principal and certainly the least acknowledged sources of the Renaissance of Europe and its scientific and industrial awakening. Hence the western invasion of the east took

place by means of westernized tools which had their origin in the orient. It is entirely wrong to think that the industrial progress of the west has its source solely in Europe and is a natural result of one certain religious background. Perhaps Europe unconsciously wanted to forge its debt to Islamic culture, and so buried the whole matter and called the ages prior to its renaissance the dark ages? ¹

In any case the predominant Islamic culture which is still the main characteristic of Egypt was gradually declining. The Moghul invasion of the seat of government in the middle of the 13th Century struck the glory of Islam a heavy blow. The Islamic region gradually began to enter its dark ages while Europe was gradually coming out of hers. The essence of learning carried by Islam began to fade in Islamic countries and flourish in European ones. Hence gradually darkness beset the East and the torch was handed to the West.

In Egypt, special factors accompanied the general decline of the Islamic culture, so bringing about an almost complete stagnation

1. Would it not be more effective for the mutual appreciation of East and West if we each vowed to give the rising generation a correct picture of the contribution of each?

in the social and intellectual life of the country from the 16th to the 18th Centuries. The most effective of these were the Turkish conquest and the discovery of the new trade route round the Cape of Good Hope. These two factors deprived Egypt of important sources of well-being and development. The result was a steep decline in social, intellectual and economic life of the country, so that it fell an easy victim to Napoleon's armies in 1798.

This, in my judgment, is a very important episode, since it was accompanied by explicit intensive cultural invasion. The power of steel and fire based on western science and technology almost hypnotized the Egyptian people and raised their suggestibility to western ideas to a very high pitch.

The French occupation of Egyptian territory lasted for only three years, after which the Turkish ruler Muhammed Ali (the head of the last royal family) took over the reins of government in Egypt. Muhammed Ali and the Egyptian leaders at that time were dazzled by Europe's scientific revolution, industrial progress and military power. The ruler brought over experts from France and sent promising young Egyptians to study there, so that he could develop the Egyptian Government and Army on Western lines. Factories were built, schools and colleges were opened and every possible means was worked out to Europeanize the army as well as the government. He thus developed a strong army, an effective administration, a fruitful industry and a Europeanized higher education. Later he found it necessary to establish secondary education to provide students for the colleges and later still, primary education to feed the secondary schools. In this way, a form of modern European education was established parallel to the classical religious and linguistic education of the University of Al Azhar and its derivatives: the Kuttabs. The latter were elementary schools spread all over the country which provided education rooted in the culture of the people.

There thus existed two educational ladders which were parallel, but neither connected nor even communicating with each other. The people found out, as time went by, that one ladder led to high executive posts, to authority,

prestige, prosperity and social effectiveness, while the other did not. After the British Occupation in 1882, the modern schools supplied the Government officials. The resulting duality in the educational system was accentuated by the fact that education at Al Azhar and its derivatives was free, while the other education was not. This produced many problems, including the creation of two classes whose interests were extremely difficult to reconcile. Various attempts have been made to bring the two educational systems nearer to each other, but the full story of such attempts is too long to tell. At the time, Europeans were encouraged to come into the country in large numbers, and were given immense facilities. They opened schools, either with missionary purposes and technique or with an entirely European atmosphere. This created a third system of education which was almost entirely foreign.

The mere coexistence of those three types may have been both the cause and the result of a good deal of conflict and cross-fertilization. From the point of view of the experimental educationist and the social scientist the whole field in Egypt is of immense interest. Egypt has a unique situation. It lies at the junction of three great continents, — Asia, Europe and Africa; Asia being the source of the old lasting spiritual values including Christianity and Islam; Europe being the source of present day scientific and industrial development, and Africa being the victim of the great powers. The Egyptian mentality has been influenced by all three continents, irreconcilable though they may seem to be.

Yet Egypt, although the meeting place of many cultures and cultural episodes, has always managed to assimilate and adapt foreign cultures to its own, thus preserving its own main characteristics. With its successful revolution against foreign exploitation, corrupt monarchic rule and corrupting agents, the Egyptian people have gained a great deal of self-assurance. Thanks to this they are planning to benefit from modern European advances in Science and Technology. They are also bringing into relief and full use their indigenous cultural values, both moral, religious and artistic.

Against this historical background, we can

state the objectives of education, designed to further the objectives of the nation, and clearly formulated since 1952:

The first of these objectives is to raise the standard of living by raising productivity. This calls for a heightened use of our natural as well as of our human resources partly through an enlightened educational policy.

The second of these is the implementation of social justice. The term equal opportunity is not yet understood as it should be, but it is gradually and empirically unfolding its proper meaning in the minds of the people.

The third of these is the democratic way of life, and again, as this is understood differently by different countries, so it varies in meaning within the various groups in the one country. The constitution has laid down sound principles which we are working to realize in political and educational life.

The fourth of these is the realization of national pride. This is important and may seem to outsiders to be exaggerated. But if our historical background is well understood, and if the attempts of foreign occupation down the ages are well remembered, it should find support from outside the country as it finds enthusiasm within it. National pride means raising self-respect to make up at least for the feeling of inferiority which was systematically inculcated in the past. Interest is created in national and regional history, in the Arab contribution, and in the values of local culture. Also our contribution to world civilization and world peace is brought out.

The fifth is the realization of individual and collective security. The serenity of the human soul is certainly the most important objective of all.

There is no need to go into all the educational implications of these objectives. They can be looked upon as the most valuable guiding principles, and the practices to be followed and the techniques to be adopted must be realistic and never stagnant.

The public has a great zeal for education and has made successful efforts to spread it, making it the business of the people and state to educate every child. Of course there comes the problem of teachers, equipment and building. This is a

problem of budget related to the total budget and to the national income. There is a race between the inevitable increase in population and the planning required to increase productivity and hence raise the standard of living. It must always be remembered that by raising the standard of the various peoples in the world we decrease tension and pave the way to lasting peace. The wisdom of the world, I am afraid, has recognized this only in its eloquence; in action it still ignores it.

Answers to Professor Madge's Questions

1. We may consider now the question of the national religion. Islam is a very liberal religion. Egypt has been able to establish five popular and successful birth control clinics run openly by the State in accordance with its religious tenets. Islam is permeated by a highly latitudinarian philosophy which is elastic and broadly tolerant, and which always appeals to common sense. Like any religion, Islam has sometimes been viewed unfavourably. That is not the fault of Islam, but rather of the narrow-mindedness which is found in Moslems, as well as in believers in other religions. Islam encourages development and progress, specially as regards the welfare of the people and the worth of the individual. The minority religions live in perfect harmony with Islam in Egypt and their children all receive the same education in the same schools.

2. Turning to the question of urban and rural populations, industrialization and the construction of communications advance apace. Such change is bound to bring with it a new sense of values, especially as regards the worth of the individual, self-improvement, the break up of the old patriarchal family, the establishment of unions and syndicates and the establishment of a more useful education.

The people in most rural areas are undergoing change through the implementation of land reform and the increase of arable land and the desire to reorganize rural community on a new basis. At present, there is a great deal of dissatisfaction arising from the fact that the education given in rural areas is mainly imported from the towns, but large scale experiments and attempts are being made to bridge the gulf

between the needs of the community and the practices of schools. It is most difficult all the same, because the question arises, 'How far do you want to force individuals to stick to rural areas?' On the other hand, agriculture is essential to the life of the country.

3. The differences between the classes is diminishing very rapidly, but there still exists a diminished intellectual aristocracy, privileged to hold government posts and white collar jobs. Because of this, academic, verbal and theoretical education is still over-valued. But people are gradually realizing the usefulness and the respectability of manual skill. The ratio of technical education to academic is: 1:5, but there is a gradual increase in interest in technical and manual skill as compared to office and administrative work. We are gradually recovering from the ill-effects of foreign occupation, which encouraged the type of education that aimed to provide Egyptians trained to help the occupying power to go on ruling the people. The aversion from technical and manual work is one of the serious ill-effects of foreign rule which was intended to prevent the country's resources from being exploited by its own hands and brains.

The country does not favour the present system of education, and it is working hard to inculcate and accentuate scientific, technical and manual skills together with attitudes such as co-operativeness, conscientiousness, etc.

4. Concerning the education of women the situation does not compare with that of Great Britain, but the people are rapidly coming to desire to have their daughters educated so that they may earn their living.

Education is found neither to enhance, nor to hold back social progress. There seems to be some sort of concerted action done by educational forces and social forces. And one of the dilemmas seen by observers is that, although education may be used to get people to accept authority, it can also serve gradually to diminish autocratic authority.

5. One last word. The people of Egypt do not believe in patching the community with bits and scraps brought from elsewhere. They believe in work coming from within, and in getting some guidance from principles naturing somewhere else. These beliefs come from the roots of our culture. A verse in the Koran says: 'Verily God will not change the conditions of a people until they "themselves" change what is in their selves.'

Educational Assumptions in the United Kingdom: how Relevant are they for Iraq?

Mohammed Nasir, Dean of the Teacher Training College, Baghdad

EDUCATION cannot be visualized out side of space and time; in other words the education of the young indicates what values, attitudes, skills and knowledge a certain society in a certain epoch wants its children and youth to attain or uphold. Therefore it is logical to assume that the educational system of any country is based on certain assumptions. In the case of the United Kingdom Professor Charles Madge has chosen for emphasis four main dimensions of the educational idea and three main institutional influences: It seems to me that these dimensions and influences affect education not only in the United Kingdom but also in any other country. The most important thing to

remember in this connection is that while the family in the United Kingdom, for example, has been educated to uphold certain values, the family in Iraq or anywhere else has been brought up to uphold other values. The same holds true about the other three dimensions and the three influences which Professor Madge has mentioned in his article. However, we must not exaggerate the differences between one society and another, even as regards the values which they consider important in their social structure.

My answers to the questions which Professor Madge raises at the end of his article will, I hope, explain my idea of this problem.

1. Islam is the predominant religion in Iraq.

Islam as a religion and a way of life emphasizes many, if not all, of the ethical values that are embodied in Protestant teachings. For example all Moslems are brothers; no one of them is more privileged than the others merely because of birth, wealth, or position. According to a religious narrative the nearest of the Moslems to God, and hence the highly privileged one, is the most pious of them. Furthermore, Islam encourages education and enlightenment. It makes the pursuit of knowledge a duty of every Moslem. The Koran, the Holy Book of the Moslems, was composed in the most popular dialect of Arabic. The individual Moslems can worship God directly without an intermediary. This is one reason why priesthood has not flourished in Islam.

Islam has always given great importance to the individual. The principles of brotherhood and equality as professed and practised in Islam are very much like those of Christianity. Islam has also given due regard to the welfare of society, a matter in which it agrees with Christianity in general and Protestantism in particular. Education in Iraq was, and to a certain extent is, influenced by Islam in a way similar to that in which education in the United Kingdom is influenced by Protestantism.

2. Iraq is a rural country. The big urban centres in Iraq are few in number and they are much smaller in population than their British counterparts. Not only that, but the urban centres in Iraq are not industrialized as are the British urban centres. Yet we too notice a trend towards the continuous growth of urban centres and the development of industries in these centres or near them. This trend will lead eventually toward class consciousness, workers' organizations, businessmen's organizations, strikes and lock-outs and the like. Education in Iraq cannot remain much longer aloof from these happenings. However, the greater part of the country will continue to be rural for a long time. If education in Iraq does not take cognizance of this fact, and if it adopts the same curriculum for both urban and rural communities, it will be doing great harm to the majority of the children who come from the rural areas.

In conclusion, I would urge that we must be very careful about adopting methods, techniques

or curricula which have been tested in Western countries such as the United Kingdom, without taking into due consideration our particular situation and times.

3. The Iraqi people are on the whole conservative. Perhaps this is so because of their old traditions which go back in history to the Babylonians and the Assyrians. However, the Pre-Islamic Arabic traditions and Islam have done most to set up patterns of behaviour which the present-day Arab finds it difficult to change. Education in Iraq is facing this situation without deep analysis of the Arabic-Islamic Culture. The result is almost chaos. The young men and women who are educated along Western lines, whether in the country itself or abroad, are strange creatures who are neither Iraqis nor Westerners. Those who do not go to school, and are not exposed to any other educational technique, are living in their world of Arabic-Islamic Culture as interpreted to them.

The British experience in keeping a balance between tradition and innovation might be useful to Iraq and to all the other countries that are undergoing great changes.

4. The Iraqi people are brought up to believe in equality. The old tribal structure of the majority of the people is based on the assumption that the members of each tribe are equal in privileges and duties. Consequently the Iraqi people shun any system that tries to classify people into different classes, giving each class a certain position in the social ladder. However, contact with Western Civilization has changed this situation slightly. While the tribal structure is still functioning in the rural areas it is giving way to western-like social stratification in the urban centres. However, this situation has not affected education in Iraq as it has affected it in the United Kingdom. Almost every parent is anxious that his son should go to school to be educated and to get a better start in life after graduation. The reality of this preoccupation can be proved from cases which happen every day. In general, social stratification in Iraq is unlike that of the United Kingdom. Education in Iraq was therefore based upon democratic principles. It was free for all. Furthermore, there is only one type of school to which all children irrespective of wealth, position, or creed go.

Iraq was at one time the only Arab country that accepted the principle of the unified school for all children and rejected the principle of two schools, one for the children of the privileged class and another for the children of the underprivileged.

5. The position of women in Iraq is still low in comparison with their position in Britain. However, women in Iraq had a better start than British women. For example an Iraqi woman has a traditional right to make financial deals independently, to keep her property in her own name and be responsible for it after marriage, and to divorce her husband. These rights were granted to her by Islam. In addition the Iraqi Constitution and laws do not differentiate between man and woman in holding public office or in salary. But the constitution has not yet granted the suffrage to Iraqi women.

Educationally, women have the same privileges as men, and they use these privileges almost fully in Baghdad. But because of old traditions of keeping women in the home, or for economic reasons, or because of early marriages in the rural areas specially, the number of girls attending schools is about one fourth to one third of the number of boys. This situation is reflected in the training of women teachers. Consequently there are not enough women teachers in Iraqi schools. However, the problem will be partly solved by establishing teacher training colleges for women in the rural areas so that the girls in

the local schools can be encouraged to enter these colleges after finishing their schools.

6. To me the last question is the most difficult one to answer. This is partly so because education in Iraq is, practically though not theoretically, not concerned with moulding moral and political conduct. It is rather concerned with passing on information from the teacher to the children. Furthermore, because of the lack of political parties, the uninterestedness of people in various organizations, the educational inefficiency of radio and television programmes, and the non-existence of adult education organizations, there is a strong feeling among the educationists of the country that the school must play a strong role in moral and civic education. As to the ethos of British education and the feasibility of transplanting it to Iraq I am of the opinion that this is the most dangerous thing of its kind in education. The British ethos is not by any means entirely acceptable to the Iraqi people, and therefore they would resent the idea of this ethos being transplanted into their children. Furthermore, Iraqi children who are imbued with the British ethos would find themselves strangers amidst the rest of the children. This does not prevent us from transplanting some of the British ethos that is acceptable to Iraqi Society, and from benefiting from the techniques which the British educationists utilize in moulding the character of their children.

Educational Assumptions and Problems in India

Prem Kirpal, until recently Acting Director of Unesco Department of Cultural Activities; now Joint Secretary to the Government of India, Ministry of Education

I.

THE IDEAS and institutions forming the educational pattern of India to-day arise out of three great forces which have shaped the social development of the past century. These forces may be termed: westernization, revivalism and synthesis. During the recent past they have combined together or contended against each other in bringing about almost all important changes in Indian society.

Western influences started much earlier, but

it was only in the last century that they gathered force and exercised powerful impact on the minds of the educated minority which lived mainly in towns and served loyally the British rulers. In 1835 Lord Macaulay recorded his well-known minute on Indian Education in which he ridiculed the old learning and literature of the Hindus as 'false history, false astronomy, false metaphysics, which attended their false religion.' Lord Macaulay's minute concluded by pointing out that 'the languages

of Western Europe civilized Russia; I cannot doubt they will do for the Hindu what they have done for the Tartar.' This cock-sure certainty of European civilization, coupled with its emphasis on scientific achievement and social welfare, cast a spell over young Indians who received most of their education in the English language and regarded nineteenth century England as the fountain-head of civilization. The liberal and democratic ideas of the west, the humanitarian sentiment and missionary activity accompanying the terrible dislocation caused by the Industrial Revolution, and the practical ethics of Christianity in its Protestant form appealed to people who became impatient of ignorance, superstition, poverty and inertia pervading their own society. This glamour of the west has persisted in different forms and is a force to be reckoned with even to-day when we are planning and building a system of national education. The outlook and aspirations of the ruling class have been shaped very largely by western ideas and institutions, especially by the practice of Great Britain from which much is borrowed, sometimes without sufficient thought and discrimination.

The process of westernization provoked a reaction and a challenge from those who disliked this alien invasion of their minds and hearts and looked for inspiration in the learning and wisdom of their forefathers. Revolting against the claims of western civilization and the arrogance of foreign rulers, these traditionalists wished to revive the beliefs and practices of the past and brooded romantically over the real and imagined glories of India's ancient heritage. Like Lord Macaulay in reverse, Dayanand Saraswati, the founder of the *Arya Samaj*, a reformist movement of the north, saw everything good in ancient Hindu society and regarded western civilization as a decadent form of barbarism, concealing within itself the roots of its own destruction. As the new middle class of the towns grew in numbers and thrived on the gains of trade and commerce, the Hindu reaction to the onslaught of western civilization gathered strength and the ideology of the revivalists became a part of militant nationalism. In the field of education and culture, the revivalists expressed their passionate belief in the ancient

learning and spirituality of the East, claiming for it a moral superiority which according to them the materialism of the west so glaringly lacked. While these revivalists proclaimed loudly the rightness of their ideology, they had few practical suggestions which could be applied to the institutional pattern of education as it was evolving. Some talked of the glories of the ancient universities of Nalanda and Taxila, of the great monasteries of the past, and of the system of imparting teaching through the guru-disciple relationship in the primeval settings of forest and mountain. But these were romantic thoughts; in actual practice even the revivalists continued to learn the English language and western science, which brought economic gain. The importance of the revivalists lay in the emotional corrective which their ideology imparted to the process of westernization.

Both westerners and revivalists spoke in exaggerated terms and reflected the two opposing attitudes of the new middle class which was multiplying with all its frustrations, complexes, ambitions and sense of insecurity. The immaturity and naiveness of the former were only matched by the romanticism and emotionalism of the latter. Both these strands of our intellectual life, however, exercised powerful influence on national development during the past century and continue to colour the thinking of those who are responsible for the making of India's educational and cultural life of to-day.

The future, however, belongs to those who stand for a conscious and intelligent synthesis of East and West in the shaping of our educational system as well as other forms of social activity. Always in the long history of India the most creative periods have been those in which the national genius for synthesis has operated vigorously and all creative achievements in the past have been based on the virtues of tolerance, harmony and intelligence. It was, therefore, natural that with the strengthening of the national movement for independence and the successful conclusion of the struggle for freedom through good and peaceful means, the desire to synthesize the best of East and West should gather momentum.



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II.

Within the operation of these three main processes of change resulting in distinct

attitudes to all social activity, there are certain important needs and objectives which influence the growth of education and serve as strong incentives to its development. Six of these may be briefly listed here.

In the first place the need for the reform of the educational system is universal and is repeated year after year on innumerable occasions by all who think about educational problems. The old system of education built on Lord Macaulay's faith and on the requirements of the British Imperial rule in India is now considered to be entirely outmoded. The formal, uninteresting and highly academic teaching must give way to lively, experimental and practical work in imparting knowledge. Cramming and acquisition of mere information must be replaced by independent thinking and research. Universities should become real centres of learning and homes of vital thinking, instead of functioning as large, cumbersome factories for holding examinations and awarding diplomas. There should be suitable institutions for the countryside and basic education must become a reality as early as possible. The multi-

purpose school should be the centre of a reconstructed system of secondary education.

Secondly, the requirements of economic development as expressed in National Plans for raising the standards of living influence the educational pattern. Urgent needs for technical man-power have to be met by expanding facilities for scientific and technical education and setting up departments and institutions for specialized training in new fields. The determination to catch up with the more fortunate countries in material progress and social welfare is, perhaps, the most significant feature of the Asian Revolution of our times. Consequently, the highest priority is given to the expansion of technical education, thus slowing down the speed of introducing free and compulsory education at the elementary stage.

Thirdly, the adoption of democracy and a socialistic pattern of development, as the objectives of our national life, contributes powerfully to the quantitative development of education. Having launched upon the largest experiment in democratic government ever witnessed in the history of mankind and having proclaimed economic equality as the goal of a society so far ridden by caste distinctions and social privileges, the need for the education of the masses becomes imperative.

Fourthly, the secular character of the State in a society which has been profoundly moulded by religious beliefs and practices, poses a problem to educationists as well as to statesmen. While there does not seem to be any probability of going back on this new idea, the implications of a secular state have not been fully worked out in the educational system. At any rate the secular state must lean heavily towards a humanistic education which needs to be developed in quality as well as quantity.

Fifthly, a tremendous impetus to educational expansion is given by the awakening of the masses of people in rural areas. The desire of the villager to move with the times and to change his lot politically, economically and socially, is another feature of the Asian Revolution, and it is undoubtedly at work in India. The villagers want schools for their children and they are more conscious of the world outside their parochial limits than ever before.

Lastly, considerations of national prestige drive the government and the people to increased effort in the field of education. The India of to-day is conscious of its size, its past heritage and its potential role in the world of tomorrow, and this consciousness imparts a sense of urgency to the work of development in a field where so much remains to be done and where what is to be done must necessarily take time.

III

That brings me to the three great problems of educational reconstruction in India.

First of all there is the immense magnitude of the work which has to be done in order to provide the minimum requirements of society. When India gained her independence in 1947 the percentage of literacy was under fifteen per cent. of the total population and a vast proportion of women and of the agricultural population in rural areas were illiterate. In the first decade of independence nothing spectacular has been achieved for bridging this huge gap, though the foundations have probably been laid. In the meanwhile our population continues to increase and the problem is not merely that of dealing with large numbers but also that of dealing with fast growing numbers. Women and rural people pose special problems. Apart from this task of imparting minimum education, there is the problem of raising the quality of education at all levels and of providing the scientific and technological education which is essential for industrialization.

The problem of eliminating illiteracy in India has a special aspect. The vast majority of our people are illiterate, but they are by no means uncultured. The qualities of innate courtesy, kindness, generosity, tolerance and patience are evident among the village folk whose sensitivity enables them to practise and appreciate traditional folk arts of great vitality, including a living contact with great literature through recitations and the hearing of the old epics and of lyrical poetry. Would literacy raise the cultural level of these people or is there a danger that cheap literature and mass entertainment that accompany mere literacy would depress cultural standards? Complete literacy

must be the objective but a national plan for this purpose must take care to preserve and utilise the cultural values and the traditional arts of the people.

The magnitude of the task leads to the second great problem of finding sufficient resources to accomplish even the minimum requirements of our society in the field of education. Here our planners are confronted with a depressing situation that must lead to a sense of frustration. The cost of free and compulsory primary education alone runs to such a high figure as to make its implementation almost impossible in the immediate future. The qualitative improvement of the entire system of education has an urgency but here again the costs are forbidding. Apart from the need for financial resources, there is a great paucity of trained teachers. The conditions are especially grim when one thinks of the needs of women and of the rural population.

The third great problem is related to this very aspect. In spite of the powerful influences described above which mould our educational system and contribute to its expansion, Indian society does not yet attach sufficiently high value to education. In spite of the magnitude of the task of eradicating illiteracy and improving the quality of education, and despite lack of resources in money and trained personnel, greater progress could have been made if there had been a strong public opinion demanding adequate facilities for education and willing to make corresponding sacrifices.

IV.

The pattern of Indian Education outlined above is in a state of constant flux, but its main features and problems are more or less common to most Asian countries. These countries are in the process of transforming half-baked ideas and institutions borrowed from the west into indigenous systems rooted in the special needs and traditions of their peoples. This is being done in a revolutionary situation in which the countries of Asia, flushed with newly-gained freedom but conscious of their ancient heritage of culture and its values, have embarked upon the task of catching up with the west in the

attainment of adequate standards of living and material progress. In this vast undertaking there is ample room for developing a new relationship between the Orient and the Occident.

In education as in other forms of social activity the great revolution is in and around the village. The peasants and villagers of India, forming about eighty per cent. of the country's population, desire literacy to-day and will demand formal education tomorrow. It is also in the national interest to recognize and fulfil these needs. In the course of completing the stupendous enterprise, Indian educationists are examining their basic concepts of education in order to build a modern structure on firm and stable foundations.

The synthesis of the best and most vital elements in the educational and cultural patterns of East and West is proceeding in India and also in varying degrees in other Asian countries. There is urgent need for research and experimentation in which educationists of East and West can collaborate most fruitfully through the United Nations programmes of Technical Assistance and bilateral arrangements between countries with fairly happy common ties. There is equally important need that disciplined enthusiasm and bold improvisation be evoked at the national level by national leaders in the field of education.

Happily this collaboration between educationists of the Orient and the Occident to help in building up new patterns of education in Asian countries, thereby also making the peoples of the west more conscious and appreciative of the civilizations and societies of Asia, can be launched effectively through the World Organization in the fields of education, science and culture. It cannot be said that UNESCO has yet succeeded in exploiting its immense opportunities for bringing about greater understanding between the peoples of different civilizations through appropriate action in its uncontroversial fields where the spirit of man seeks truth, harmony and understanding. But UNESCO's latest enterprise in the form of a Major Project for the Mutual Appreciation of Eastern and Western Cultural Values is a happy augury, presenting a challenge to educationists of East and West.

N.E.F.

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Educational Assumptions in the U.K. and their Relevance to Education in Thailand

Sanoh Dharmgrongartama, International Institute for Child Study, Bangkok

I

ABOUT 95 per cent. of the population of Thailand are Buddhists, the rest being Mohammedans, Christians and followers of other religious beliefs. Buddhism is the state religion, and the Constitution requires that the King be of the Buddhist faith. Hinayana Buddhism in a modified form is the mainspring of national life; the arts, literature, social system, habits and customs have developed around it. Besides teaching people how to live happily and peacefully with others, Buddhism also inculcates contentment and, to a certain degree, tends to maintain the *status quo*.

The monasteries have been the centres of village life; and the priests, the spiritual leaders of all the people in the community. Before the State took an interest in providing public education, the Buddhist priests assumed the task of teaching general knowledge and moral precepts to the boys whose parents wanted them to learn. One of the major aims of education was to enable the student to read and study Buddha's teaching through the holy books. The monasteries taught both the masses and the scholars. The Moslem population made similar arrangements for its education.

Because of the advancement in modern technology which made it difficult for the home to take care of the education of the children, school enrolment has gradually increased. Buddhist teaching, under the headings of Ethics and Civics, is still included in the curriculum of the schools, government as well as private, at all levels of education.

II

The ratio of urban to rural occupation is approximately 3 : 17; agriculture (rice-growing) is the main rural occupation, engaged in by 85 per cent. of the population. Because only very small deposits of minerals, which are essential to the development of heavy industry, are known to exist in Thailand, and because the

Thai people do not care very much for any occupation other than agriculture, Thailand will remain an agricultural country.

Because no other group is willing to work hard for so little income as the Chinese and those of Chinese parentage, much of the retail and important import and export business is in their hands. Chinese shops are found everywhere even in the remotest villages. The Thai educational and political leaders are trying to take back from the Chinese some types of occupation, but it is not likely that the aim can be realized in the near future.

III

The culture of Thailand, as expressed in its religion, arts, literature, social system, habits and customs, reveals a certain unity with that of neighbouring countries, but of course there are local diversities and details. Fundamentally, the culture of Thailand may be summed up in one word, and that is religion. The best works of art and literature are found in Buddhist temples, even though most of the artistic works and books were destroyed at the fall of Ayutthaya, the old capital, to the Burmese.

Mohammedan communities are found largely in the southern provinces among those of Malayan descent. Their strict customs and ban on intermarriage with other religious and social groups keep them separate from the general populace. Native Christian communities are found in various parts of the country, but like those of other faiths than Buddhism, they are minorities. Christianity has never made much progress with the Thai people, and its converts are confined mostly to natives of alien ancestry.

The traditional arts, including literature, are now becoming increasingly Westernized, and people do not pay as much attention to religion as they used to do. In order to carry on the artistic tradition, some attempts have been made both by governmental and non-governmental institutions, including the schools, to preserve

artistic objects and transmit knowledge and understanding of them to the younger generation.

The need to preserve a balance between tradition and innovation is not keenly felt by the general public, so the Ministry of Culture has been established and has done much. At present the Government is planning to merge the Ministry of Culture with the Ministry of Education, but even so the work of the Ministry of Culture will go on.

IV

King Ruma V began a series of reforms in 1873, seeking foreign aid in carrying out his plan of reshaping the country in accordance with modern requirements. Foreign officials and advisers were employed in most of the newly established governmental departments, and Thai officials were trained. Public education in the modern sense may be said to have had its beginning in 1871, when the King caused a school to be founded in the royal palace to teach the princes and the sons of noblemen the Thai language, arithmetic, modern government service methods, and, a little later, English.

This school proved successful. Students who finished their education in it did better work for their country under the new system of government than those from the monastic schools could do. Similar schools were then established in the capital and in different provinces, and many English men and women were employed as inspectors and teachers in government schools in Bangkok.

At first only princes and the sons of noblemen were sent abroad for higher education, but from 1897 onwards, King's scholarships were granted to the best students on the basis of competitive examinations.

King Ruma VI decided to provide education for the masses rather than just for the privileged classes, and proclaimed the Elementary Education Act in 1921, which made it obligatory for all children between the ages of seven and fourteen to attend school unless they had already attained the fourth grade, which is still the minimum standard required.

The high ratio of schools in the capital to those in the provinces is found in every type of school except the rural government primary

schools. Bangkok is therefore the centre of education.¹ In terms of school building, equipment, the academic preparation of teachers, and staffing ratio, the better schools are, as a rule, found there. Most teachers, like doctors and nurses, do not want to work in the provincial or rural schools. Moreover, there are noticeable differences among the government schools offering the same level of education in the same province. Because of this, parents try to find ways of sending their children to the schools which to them seem to be the best. The general level is however improving.

The importance of education and its contribution to the well-being both of the individual student and of the community at large is receiving increasing public recognition. Education is a means of raising personal and social standards of the individual in his community. There is, therefore, a general demand for better and more government-supported schools and colleges. This demand is evidenced in the students' demonstrations.

V

The status of women in Thailand is equal to that of men in nearly all respects. Some women have been elected to sit in the House of Representatives, and women are treated as equal members of the family and of society.

Before the introduction of the modern school system, boys and girls were trained at home to participate in both the family and congregational worship and in vocational activities. While boys, both Buddhist and Moslem, could get their academic training from the priests, girls had little or no chance of any such education.

King Ruma V was a firm believer in the equality of man, and had the first modern school for boys set up in 1871, and for girls in 1880. The education of women at the present time is equal to that of men. The elementary grades as well as the institutions for higher learning are co-educational, but, as a rule, secondary schools and teacher training colleges are provided separately for boys and girls.

1. In 1955, seven of the 35 government teacher training schools, fifteen of the 44 government university-preparatory schools, sixteen of the 247 government secondary schools, and nineteen of the 196 government vocational schools were in Bangkok, the rest being scattered in the 70 provinces of the kingdom.

In 1955, about one-fourth of the teachers teaching in the government schools were women. There were more women teachers than men teachers in Kindergarten schools, municipal schools, secondary schools with college-preparatory curriculum, university-preparatory schools, home-economics schools, and teacher training colleges. In this same year, more than half the teachers teaching in the private schools were women. Many women teachers teach in the schools and colleges for boys.

VI

Under an absolute monarchy the education system of Thailand was, to a certain degree, under the European influence. Most, if not all, of the Thai educational leaders were trained in England. Under its constitutional monarchy, especially since World War II, Thailand has received much help from the United States in the form of teaching personnel, books, educational equipment, and technical aid and advice. A great number of Thai educators have been trained in the United States. In addition to this, many teachers in service have been sent to the United States to see American schools in action.

At present, curricular revision is being carried out at all levels of education in accordance with the nature of the country, its people, their problems and the patterns of institutions of Thailand. The International Institute for Child Study, which was set up in Bangkok in 1954 with the co-operation of Unesco, will be able to supply some much needed information, based on its researches in child development.

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Educational Change in Japan

Hajime Yaguchi, National Institute for Educational Research, Tokyo

I

EDUCATIONAL development in Japan closely corresponds to the growth of the Japanese nation in world history. Japan was virtually out of contact with the Western world until the latter half of the Nineteenth Century when, under the pressure of the Western Powers, she was forced at last to enter into contact with the industrial West. As a result, every effort was made to change her ancient national political institutions, and to introduce the political, industrial and other institutions of the modern nations. The innovations were quite new to the Japanese, which did not mean that Japan was not civilized until the middle of the Century! On the contrary, Japanese civilization has as long a history as has that of Europe. Religion, philosophy, thought and the arts had developed in Japan to a high degree, peculiar to her people, yet forming part of the cultural heritage of mankind. During the two centuries which preceded its contact with the West, Japanese society, though generally thought of as feudal, had developed the early traits of a so-called modern society. The whole territory was divided into the estates of many feudal lords, but Japan had already a central government. The towns were already developing as political centres, where the populace got together. They were engaged in trade and manufacturing, and the economy of exchange prevailed on a national scale. In short, the society of commercial capitalism was being born. It is said that if in that period there had been communication with foreign countries, Japan would have finished earlier forming herself into a modern nation.

What helped the populace in the town to develop thought, literature and arts of their own was their social background. It is almost natural therefore that they had something common with the modern thinking of Europe. Moreover, the culture developed by the populace was more influential than that preserved by the ruling class of the day, though it was very slow in its progress.

It was under these circumstances that Japan

plunged into close relations with the new world, and became conscious of her backwardness in modern industry. The word *Shokusan Kogyo* (fostering and promoting national industries), became a motto of the Japanese in the latter half of the Century. It meant the rapid adoption of modern industrial methods from the European nations.

At this point, the State concentrated great efforts towards the reform of education. It aimed at introducing to the syllabus the natural sciences and those techniques which were fundamental to modern industry. The word *Bunmei Kaika* (civilization) became another motto of the Japanese, which meant to enlighten the whole nation through modern education. This conditioned the character of Japanese education in the succeeding years.

II

The most popular idea about education in Japan, owing to the historical background of this country, is that it is a practical means of raising social status.

The educational system adopted in Japan in the latter half of the Nineteenth Century was truly democratic. It conferred equal opportunity of education on all the people without distinction of class, and was able to do so partly because the power of the State was exceptionally strong and the leaders of that time were wise enough to adopt a very progressive national educational system. These new systems were unconditionally accepted because Europe was a high goal for Japan at that time and anything belonging to Europe was accepted without difficulty. All educational institutions — primary, secondary and higher — were open equally to the people, primary education becoming compulsory. Those who attained to higher education became national leaders for the construction of the new State and achieved distinguished status in society. For almost a century such relations between education and society have been accepted and have gradually become traditional.

Since 1947 the nine-years' school has been compulsory and at present almost 60 per cent

of the graduates of the compulsory lower secondary schools enter the three-year course of the upper secondary school, and 25 per cent. of those who complete this course enter colleges or universities; this percentage is getting higher year by year. From this we see how strongly education is valued as a tool for the elevation of social position. It is worth noticing that this idea of education is the historical product of the whole century.

Secondly, the provision of education is always regarded by the people of Japan as an obligation on the State. The working class is not yet in a position to establish educational values of its own, mainly because its history as an influential class in society is not long enough. The so-called intelligentsia has been unable to play any significant role in determining educational trends. It is assumed that the State should make education accessible to all the people. The educational aim of the State is to establish a common goal for the thinking of the people at all levels.

Such being the idea of education, those who played an important role in promoting education were all educationists working in the national system. In Japan it should not be ignored that those who have done most to develop education have been in most cases those educationists themselves.

III

It may be asked what role was played by the traditional culture of Japan in the course of the development described. In the 2,000 years of her culture, Japan has established and preserved various types of tradition. One of these was the caste system — warriors, farmers, craftsmen and merchants — which had lasted for eight hundred years until the middle of the Nineteenth Century. Others were the philosophies of Buddhism and Confucianism which had influenced the Japanese way of thinking for more than one thousand years and had become the basic philosophies of the Japanese. In this soil, literature and arts peculiar to Japan had grown up and the resultant customs and life-feelings were of Japanese flavour. The influence exerted by those factors upon Japanese society in the course of inaugurating a new nation and founding new educational institutions can hardly be described

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in this limited space. There are however important facts which deserve special attention.

The first is that the structure which had endured for one thousand years was abolished by the power of the State at the start of the new nation in the middle of the Nineteenth Century, with great consequences for the development of education. As a result of the national reform at that time, the Emperor and a handful of peers remained untouched, but they no longer played an important role in the political life of the country. (They were completely abolished in 1945). This greatly helped the establishment of systematic, democratic educational institutions.

The second is, what connection had the religions of long tradition with education? They once played an important part in moral education. But Buddhism, which had its own long tradition and was familiar to the people, had gradually lost its educational influence and in the later Nineteenth century became incapable of giving a mental backing on which the people could rely. No other religions participated in education either, except Christianity which has built schools and done evangelical work. It also

had an influence upon a small number of the intelligentsia.

The Imperial Rescript on Education, issued under the name of the Emperor in 1890, aimed to foster the morality of the nation and to give it mental backing. The Emperor had become almost the object of national belief during the hundred years following the middle of the Nineteenth Century. The moral instruction issued by him provided therefore the yard-stick for the behaviour of the Japanese nation. The contents of the Imperial Rescript were an entirely secular code based on the philosophy of Confucianism.

Under this Instruction, the Japanese nation led their lives for almost sixty years, but after 1945 their belief in the Emperor has been abandoned and the institutions based on the Instruction abolished. As a result the Japanese are now struggling to find out for themselves the moral codes to which they must be true. Education in Japan at present has both merits and demerits as a result of the discontinuous participation of religions in the promotion of education.

After passing through the days of the Occupation by the United States after World War II, Japan now faces a second social reform. The Japanese nation, for example, has been trying to get rid of conventional attitudes in regard to the parent-child relation, the relations between husband and wife, women's position in society, the relation between the State and the individual, the problem of social cohesion, and the independence of the individual, and so on. The solution of those problems is entrusted solely to school education. Other institutions, especially religious ones, prove themselves to be of no avail, which is the greatest hardship now being experienced by the Japanese.

The third is that Japan has adopted the

education evolved by the citizens of European countries, but not one evolved from within the people's own life, with the long Japanese history as its background. This has caused us to forget that education should be closely connected with people's living. Only a very general education can be given commonly both to industrial workers and to merchants and to farmers. Not only this, but all the Japanese have been receiving a general education which has been quite strange to their living. This has served to popularize education on one hand, but on the other it has not served to make the contents of education profoundly profitable to the people in leading their daily lives.

Japan, at present, is confronting the problem of organizing education for farmers, for merchants and for industrial workers, especially an education for workers in modern industries. But no definite idea has yet been formed about the *content* of such an education, either by public opinion or by the specialists. From the above it may be seen that the Japanese are now in a position to take the first step in establishing their own education, after the lapse of a century since their adoption of modern educational institutions.

In conclusion: needless to say, any nation in trying to adopt the educational ideas of foreign countries should take into consideration the difference between its own social conditions and theirs. Together with this, it is fundamentally important to have clear foresight as regards its future national life and to work out an independent planning for education which will meet the needs of their own future. In doing so, it may be possible for the nation to adopt without hesitation certain foreign institutions as they stand. In short, it is of less importance to take differences into consideration than to work out an independent planning of education based on the particular needs of each people.

An Anthropologist looks at an Indian Community and Laurin Zilliacus discusses his Report

G. Morris Carstairs, author of *The Twice Born — A study of a community of high-caste Hindus*,¹ tells us that he hopes that his work will 'contribute towards a better understanding

of the Indian point of view'. I am sorry to say that I do not think that it will.

Dr. Carstairs lists a number of prominent persons in India who have helped him, some of whom may be surprised at his findings. He has

1. Hogarth Press, 30/-

a long psycho-analytic practice behind him, his medical qualifications gave him access to Indian homes, and he speaks Hindustani. Margaret Mead gives his work her blessing in a one-page preface and receives acknowledgements from the author throughout the book. I realize therefore that in criticizing his work I am criticizing a well known school of anthropology and the application of psycho-analysis to anthropological findings.

Dr. Carstairs lived for ten months at the edge of a village of 2,417 inhabitants, of whom 726 made up the high-caste group of his study. Of these he chose thirty-seven and studied them by means of interviews supplemented by intelligence and Rorschach tests. He also gathered impressions from medical visits and compared them with impressions gathered on a three months' visit to a tribal village. Nine Moslems were also studied, but he tells us nothing of the results.

The object of the investigation, Dr. Carstairs tells us, was twofold: to delineate 'certain recurring patterns of behaviour, of belief and emotional reaction' in the group, and 'to explore the essential difference between Indian and Western personality structure by means of planned, systematic psychological observations'. This formulation roused my first doubts. I do not know exactly what psychologists mean by 'behaviour patterns' or 'personality structure' that is not covered by the first word in each pair, unless it is something rather too mechanical and generalized to apply to human individuals. And I regard looking for group differences as an attitude that invites error: to begin with, the error of assuming that you have found traits that are different from those of your own group (generally because they are undesirable) when in fact they are the same.

In an introductory chapter, the author gives us an illuminating sketch of the geographical and historical background of his village, which he gives the pseudonym 'Deoli'. It lies in the former princely state of Mewar, which was scenically one of the loveliest and politically most backward of Indian feudal autocracies. Deoli's Raja combined loyalty to his feudal lord, the Maharana, and through him to the British overlord, with a distaste for democracy and

social reform. The Gandhian movement was proscribed, thus keeping Deoli out of touch with the most significant movement of the century in India and perhaps in the world. In 1951, when Dr. Carstairs arrived, he found the Raja's authority gone, a vacuum in its place and the economic basis of the bazaar with its upper caste inhabitants undermined, since it had rested on services to the Palace and to those frequenting the Palace as the centre of rule.

The disappearance of the Raja's authority was more than a loss by an individual. With the advent of political democracy in 1947, one of the two functions of the Rajput caste — to rule — disappeared. The other — to fight — had previously been whittled away by the *pax Britannica*. The picture Dr. Carstairs presents of the Raja, now a misfit, a lost little man staring through a window of his deserted palace at a world where he no longer meant anything, is a pathetic but apt symbol of Deoli itself, a lost village jerked out of the past and unprepared to enter the present, lacking the guidance of the Gandhian movement and apparently equally lacking the guidance of those that should be its spiritual leaders, the Brahmins. The Rajputs had during their days of rule thoroughly pushed the Brahmins into the background, thus upsetting the balance of function between the castes. Deoli was atypical in yet another way. The commercial caste here consisted almost exclusively of Banias, money lenders and cloth merchants who were not even Hindus but Jains. Jains do share certain concepts with Hindus and pray to some of the Hindu gods for temporal benefits, but theirs is a bleaker faith with greater emphasis on the letter of non-violence and a more pessimistic outlook on life that gives scant encouragement to social ideals. The Jains Dr. Carstairs describes, with their merciless usury and black market dealings, were, as he notes in passing, prey to inner conflicts of conscience. Since they made up 80 per cent. of the group he studied and, although lacking in formal positions of authority, in fact called the tune in Deoli, the title and sub-title of his book are scarcely an accurate indication of its contents.

A word about castes. They are, as Radhakrishnan and other authorities have made plain,

originally and primarily divisions of function, not, as the Western source Dr. Carstairs quotes has it, a division into groups 'occupying a position of superior or inferior rank'. Differences in status are accretions, deserved or usurped, that the passage of time has brought. 'Untouchability' is an accretion that Indian saints, philosophers, statesmen and a growing public opinion unite in condemning. That the caste system, even as a division of function, is doomed to change, is plain to all. The process is disturbing not only to simple conservatives but also to progressives anxious to preserve the positive values of the tradition. The disturbance must be affecting the 'behaviour patterns' Dr. Carstairs seeks to delineate. He does recognize the problem, but seems to assign it small importance.

The patterns Dr. Carstairs finally draws make a sorry picture with few relieving features. Is it a true picture? So far as Hindus of my experience are concerned, I think it is distorted beyond the limits of caricature. Dr. Carstairs warns us not to generalize from Deoli to India, although he does so in important respects himself. But the mischief of his book is that readers unfamiliar with India will inevitably do so. And is the Carstairs' picture true even of Deoli? He has lived there and I have not. He is no doubt honestly reporting what he has observed. Furthermore, he seems to have liked the peculiar villagers of his picture and gives me the impression of being a likeable man himself. Nevertheless, I doubt whether his 'behaviour patterns' and 'personality structures' add up to a true picture of the Deolis.

We all tend to find what we are looking for and to see what is already familiar. Dr. Carstairs looked for reactions that could be fitted into patterns that, as I think the second half of his book shows, were subconsciously in his mind at the outset. And he seems to me to have assumed, about all such phenomena as are familiar, that they mean the same in Deoli as in the U.S.A. or U.K.

Consider, for instance, some of the evidence Dr. Carstairs gives for his view that Deolis are inconsistent and vacillating, holding mutually contradictory opinions and unable to see that

they must choose between them. 'I never see ghosts,' says one man. 'I remember seeing one once.' 'I hate all Moslems,' says another. 'That Moslem driver is my good friend.' Contradictory? Yes. But not inconsistent. The Hindustani words we translate as 'never' and 'all' do not convey their Western connotation to a Hindu. They mean 'generally, as a rule' and 'most'. The Hindu does not deal in absolutes in the phenomenal world because his philosophy does not recognize them. Hinduism regards all phenomena whatsoever as an interplay of opposites, hence necessarily made up of 'contradictions'. Every rule must therefore leave room for an exception, a denial of some part of itself otherwise it is 'untrue', i.e. not in accord with reality. Dr. Carstairs admits that in Deoli he 'learned a new awareness of the contradictory aspects of things'. But when the Deolis draw logical conclusions from this awareness, he quotes them as evidence of lack of logic.

Dr. Carstairs includes insensitivity to other people in his Deoli behaviour and illustrates it by quoting a villager who pointed to his elderly wife and said, in the presence of his three older children: 'When she dies, I'll become a wandering *sadhu*.' 'But', asked Dr. Carstairs, 'these sons and daughters, won't they miss you?' 'Why should they miss me? I am on my way to God, that's all.'

This exchange would be as surprising in Cambridge or Ithaca, New York as it is natural in Deoli. Death is to a Hindu a gateway and a familiar reality which there is no reticence in mentioning. The *sadhu* stage is a much desired approach to the gate, a short cut to God, or at least to a happier rebirth. The villager was presumably telling his visitor that his wife was too frail or otherwise unwilling to go on this pilgrimage, and that he would not leave her to do so. After she was gone, his life on earth would be closing and his sons and daughters could not wish for a happier way for him to pass on than the *sadhu* way, nor an easier way for them to part with him.

The reverse of the medal: Dr. Carstairs visits a dying patient already in a coma, and, when the man's son asks, 'Will he live?', replies that he will not. Afterwards, he tells us, a villager reproaches him and says: 'Even if you think he

is going to die, you should say to them — if it is God's will, he will live'. Of course he should. The family do not want their father condemned to death by the visiting Saheb, they want this ultimate decision left to God. They do want to be assured that the white medico has done all that his powers can do, but also that the Cosmic Power is now taking over and whatever happens will be consonant with it. No doubt wagging heads discussed the white visitor's insensitivity in the bazaar afterwards. But Dr. Carstairs recounts the incident as evidence of inability of Deolis to 'face a bad prognosis' owing to their 'lack of inner security'.

We are also told that high-caste Deolis are inaccurate and vague. Example: a Brahmin attempts to ease his visitor's bewilderment at the apparent confusions between different gods in a myth by saying: '*Shiva, Vishnu* — they are all one *Maya*.' 'Maya' Dr. Carstairs renders simply as 'illusion' and concludes that 'in the mirage of deceptive appearances... the only thing one can be sure of is one's own self... A supremely selfcentred attitude is the result.' But the Brahmin was not conveying the crude view that the great gods are mere deceptive appearances. He was making an exact statement, using words with their right meaning. The concept of *Maya* is profound and cannot be rendered in a sentence, at least not by me. Suffice it to say that the Brahmin was referring both to the reality of the gods and the deeper reality behind them. As for the notion that man's only secure point of reference is his little ego, the Brahmin could probably not conceive of anything so fatuous.

In a chapter significantly headed 'Religion and Phantasy' both the gods with their mythology and the 'lower level' belief in magic have a rough passage. Some solid reading would have obviated injustice to the myths and a more inquiring attitude might have admitted some thought-provoking light on occult phenomena. It was, as it happens, an anthropologist who gave me the most direct and camera-supported evidence I have come across of abrogation of the laws of Chemistry and Physiology by forces hardly covered by the common meaning of 'magic'. But this hard-headed and critical young scientist had

identified himself with the hopes and vicissitudes of his villagers and had wholly won their confidence.

Dr. Carstairs tells us on the contrary that there was distrust of him right to the end. He also tells us that his informants all complained of not being able to find a single wholly disinterested, self-giving friend. I take this as evidence that they yearned for an ideal that may be as rarely realized in Deoli as in Oshkosh or Aberdeen. The Hindu ideal of friendship is certainly high. It is coloured by the great epics, where it is literally superhuman, being exemplified by gods. I suspect, furthermore, that the recurrent complaint about friendship in Dr. Carstairs' interviews was a veiled reproof: the strange Saheb, who at first seemed to come with the promise of friendship, presently showed himself to be out for something else. Dissection, however amiably and even flatteringly carried out, is not friendship, and the merely scientific study of one's fellows inevitably rouses ambivalent feelings. With the enormous chances of error of which we have seen a few examples, the collection of observations thus acquired is even unlikely to make a consistent whole.

Dr. Carstairs meets this difficulty in his own way. On studying his material, he finds that the anthropological theory with which he set out is 'practically useless' since 'too many factors' are operative. He therefore sheds his anthropologist's cap and gown and, donning those of the psycho-analyst, proceeds to look for 'a few basic processes' that will explain and bring order into his observations. He finds them. They prove to be certain 'infantile nuclear phantasies', and the act of recognizing them 'made sense of much that at first seemed incomprehensible'. So off he now goes on a psycho-analytic romp that I think would have surprised his great master.

To me his theory of infantile phantasies explains less about the Deolis than about Dr. Carstairs. Here, in fact, I think we have the key to the kind of questions he asked, to his interpretation of the replies, and to the topics he pursued or dropped in his interviews.

Thus, while reading his earlier chapters, I was surprised at how much Dr. Carstairs made of the villagers' disgust for human faeces. He

seemed more concerned about the topic than they did. 'Each one', he says of the Brahmins he asked to describe their daily routine, 'laid particular emphasis on early morning defaecation. Only after this was mention made of the spiritual exercises.' Of course 'after this', since they were describing their routine, as he had asked. Had they brought in the defaecation at any other point, there really would have been reason to look for a psychological explanation. As for emphasis it is true that Hindus regard regular functioning as important both for health reasons and because, since their thought operates much with symbols, physical purification is linked with spiritual. But their achievement of body-mind harmony regarding regularity has in fact made the topic of bowel movement much less dominant in India than in the West, where the horrid goddess Constipation holds ubiquitous sway and her uncomfortable devotees perforce give never-ending anxious care to finding the most acceptable oblations of laxatives with which to propitiate her.

'Cleanliness', Dr. Carstairs continues, wagging an accusing finger, 'is to the Hindu a *sine qua non* of godliness'. *Touché*. But is that a reason for tracing this quality, which has received some praise in the West as well and has peculiar advantages in a hot climate, to repressed 'infantile phantasies about the faeces'? or for tracing Hindu repulsion for faeces to repressed fascination by them? Many Occidentals, too, view excrement with distaste even if they are content to use toilet paper where a Hindu washes himself.

Sex and family life rightly come in for attention in *The Twice Born*. Personally, I have been struck by the open and sensible attitude Indians take towards sex, and Dr. Carstairs himself notes in passing that they are able 'to discuss the physical aspects of sex without false embarrassment'. He dismisses this basic sanity as the — apparently accidental — result of boys and girls playing together in the nude until they are six or seven years old. But who allows them to do so? And who obliges infants of one and two years to wear bathing suits on certain public beaches in the west?

The upper caste Hindu sexual code is undoubtedly strict and calls for much restraint of

sex urges on the double ground of preserving (in their view) vital force and rising above dominance by the senses. The great epics also exert an influence here, especially the *Ramayana*. To play one's role worthily in the great drama of *Maya* is a cogent thought for the Hindu, who sees in the self-controlled *Rama* and chaste *Sita* the ideal man and woman. But the Hindu restraints mean conscious suppression of urges recognized as natural and indeed shared with the gods themselves, not repression into the unconscious of something shameful, which has been our trouble in the West. When I read Freud, I gathered that the distinction was important.

The Carstairs picture of Hindu family life differs widely from the one I have formed. His may of course be right, at least for Deoli, and mine an illusion. But what makes me skeptical of his is that he bases it overwhelmingly on his thirty-seven detailed interviews, and these interviews were solely with men. It was not possible, he tells us, to have talks with the women. Considering the part that women play in the Hindu home, this is with a vengeance studying *Hamlet* with the Prince's part blacked out. Compared with this source of error, the fact that Dr. Carstairs did not live in the village but in the Palace and conducted his interviews in an office is a minor weakness, although still of some importance. I can understand that infantile phantasies have to come to the rescue, here as elsewhere.

There is certainly little they do not explain. Hindu vegetarianism and the ideal of *ahimsa* (non-violence, which Dr. Carstairs for his purposes renders simply as 'not taking life') are mere 'reaction formations against repressed oedipal feelings of hostility against the father. The *prashad* (food shared by worshippers after having been offered to a god) 'represents the faeces of the father and the god' and eating it 'represents submission'. Gods are, of course, all father figures. The concept of *Maya* has 'inevitably arisen because of the mother's rejection of the child at weaning'. Hereafter all seems mirage to the weaned Hindu. The 'withdrawn' mother also becomes someone 'terrible, revengeful, bloodthirsty'. (Why?). She is now the horrendous goddess *Kali*, decapitating men and

drinking their blood. *Shiva*, the father figure, is then seen as a fellow victim of this mother figure. (*Kali* mythology, millenia older than *Deoli* and its 'patterns', in fact represents her as *Shiva's* own activating energy, creative when he creates and destructive when he destroys.) The victimized father thus becomes the object of ambivalent feelings with 'infantile phantasies of homosexual relations with him'. This is why *Krishna* 'is portrayed as effeminate' and 'can be recognized as revealing a thinly-disguised longing for him as a homosexual lover'. *Krishna* mythology in fact presents this incarnated god as a great warrior and a great heterosexual lover (satisfying more than 16,000 wives in short order does not seem to be very thinly disguised homosexuality or effeminacy). Heterosexual love is to mystics of all faiths a symbol of the yearning of the individual soul for the Universal. Perhaps Dr. Carstairs reasons that since this yearning moves men (as well as women, who apparently do not count) and as the Universal equals God equals a father figure, therefore the yearning is homosexual. Q.E.D.

It seems to me as silly as it is offensive to try and explain what is certainly the oldest and perhaps is the most subtle and profound body of religious and philosophical thought mankind

has achieved, as a development of infantile phantasies about incest, homosexual gratification and the eating of excrement. And does Dr. Carstairs really believe that doing so will help us to understand the Indian point of view?

It is only fair to add that Dr. Carstairs himself formulates many of the doubts and cautions that I have mentioned. But he ignores them in practice. Every now and then he seems to grasp a corner of the veil and be about to lift it from the fascinating world he set out to explore. But he drops it again and turns to his psycho-analytic spade. What it brings up seems to me to tell us more about the impact of an Indian village on a Western psycho-analyst than about the villagers or their countrymen.

I feel it is also only fair to say, for the benefit of Dr. Carstairs and any of our readers who do not know it, that I, too, am just a foreigner who has visited India. I ought perhaps to have inserted 'it seems to me' even more often than I have. My object has in any case not been to attack an individual but to challenge procedures that are an affront to the spirit and therefore lock the door on understanding. I have also wanted to do what lies within my limited powers to refute what seems to me to be a monstrous travesty of Indians and their culture.

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THE NEW ERA

IN HOME AND SCHOOL

Sigmund Freud - Promethean man

Reflections on reading Ernest Jones' Biography¹⁾

Ben Morris

Professor of Education in the University of Bristol and Director of the University of Bristol Institute of Education

There is in all greatness something forbidding and inimical to the small, and all great men have their enemies. It is only after many days that mankind resolves upon canonizing them and enters their names in the roll of those who may be invoked and must not be criticised. It is only of the dead that nothing is spoken but good.'

R. G. Collingwood, 'Speculum Mentis'

FREUD is not yet officially canonized, either by the community of psycho-analysts (who have been sorely tempted in this respect) or by the much wider community of those whose work and thought has been influenced by him. If he eventually escapes this fate, as he would assuredly have wished to do, his might well come to be regarded as perhaps the greatest of all tributes to what he accomplished. To my mind, Freud was, in effect, concerned above all else to bring the gods to earth, not fleetingly, as strange visitants, possessing spirits, messiahs or even archetypal symbols, but for ever, in their only possible enduring incarnations — the minds and hearts of all men everywhere. Thus man could at last come to grips with himself. Freud was concerned to reach and to fan the flame of the Olympian fire in man, and in fanning it to reveal more plainly the nature of that common human greatness which distinguishes the most humble of men from the rest of creation, and the nature of the price that has to be paid for this distinction. That greatness he revealed as essentially based on man's inner triumph over suffering. For man overcomes his primitiveness only by accepting pain, frustration and inner conflict, and renouncing unlimited pleasure, gratification and perpetual inner peace. His

inner triumph is not a work of conquest but of acceptance, the full acceptance of the opposites of his greatness, of his power to love and create — namely, his littleness, his power to hate and destroy. The outstanding greatness of particular men is thus but the greatness of man himself raised to a specially high degree, and the acceptance of this point of view spells the doom of deification and canonization alike, and of all attitudes towards others and towards the self of which they are the type.

If Freud does escape canonization he will owe a very great deal to his biographer. But for Dr. Jones it is doubtful whether the world would ever have known how fully Freud's life exemplified the conception of greatness to which his work naturally leads. By now it is almost superfluous to praise this magnificent book. There has been an almost uninterrupted paean since the appearance of the first volume nearly five years ago. Perhaps we may agree with Professor Henry A. Murray of Harvard that for serious students of human nature this is 'very probably the best biography ever written' and some may even venture to endorse his prophecy that it will outlive Plutarch's 'Lives' and Boswell's 'Johnson'. Informed opinion has thus strikingly confirmed a remarkable prediction made seven years ago by K. R. Eissler: 'The total history of a man may be trivial, or it may be like a work of art. Among the immense store of biographical records scattered over the world there are only a few which concern the truly

1. Jones, E. Sigmund Freud. Life and Work. 3 vols. London, Hogarth Press, 1953—'57.

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great. To make it possible for mankind to be enriched by a new and great life history, many extraordinary circumstances must conspire. The man must himself be great and the historical conjunctures opportune. Both elements were present in Freud's life... and when he has one day found a biographer equal to his genius, no one, I surmise, will wish to have a single detail come about otherwise than it did in fact come about. This tendency towards biographical perfection which is characteristic of the lives of the great will surely not be wanting in Freud's.¹ Dr. Jones has good cause to rest content. He is revealed as a man capable in every way of dealing justly, faithfully and brilliantly with his tremendous subject.

It is natural to ask oneself wherein Freud's greatness really lay, whether one can perceive anything of its origins and growth, and what, from a general and particularly an educational standpoint is the significance of his contributions to the understanding of human nature. There can be little doubt of the nature of his central achievement. It was his own self-analysis resulting in, as its first fruit, the explicit discovery of the Oedipus complex, a discovery leading ultimately to the secret of the Olympian fire — to the source of creative power. Here indeed was defiance of Zeus himself. Of this Jones writes: 'In the summer of 1897 (when he was 41) Freud undertook his most heroic feat — a psycho-analysis of his own unconscious. It is hard for us nowadays to imagine how

momentous this achievement was, that difficulty being the fate of most pioneering exploits. Yet the uniqueness of the feat remains. Once done it is done for ever. For no one again can be the first to explore those depths. In the long history of humanity the task has often been attempted. Philosophers and writers from Solon to Montaigne, from Juvenal to Schopenhauer, had essayed to follow the advice of the Delphic Oracle ('know thyself'), but all had succumbed to the effort. Inner resistance had barred advance.'²

Central to his achievement as it was, the remarkable degree of personal insight to which Freud attained does not by itself constitute his greatness. He did three other remarkable things. From his own lonely struggle he evolved a technique of research and therapy which enabled him to do for others what he had done for himself and enabled them in turn to bring enlightenment and a decrease in suffering to others again. Secondly, by perceiving how his discoveries related to human development in general and not just to that of the severely mentally afflicted, he was able to give a conceptual form to them which laid the foundations of a general theory of human development. Thirdly, he founded a movement and gave it an institutional framework, the International Psycho-Analytical Association, with its various affiliated national societies, within which the theory and practice of psycho-analysis could develop through the solidarity of its practitioners in the face of a hostile world. His insights, the analytical instrument he forged, the conceptual system he created and the movement he founded and sustained, each of these would have been a notable achievement for any man. Freud's success in all four fields reveals his true stature.

It is of course precisely in the directions of these great achievements that we can see the

1. Eissler K.R. 'An unknown biographical letter by Freud and a short comment, International Journal of Psycho-Analysis, Vol. XXXII Pt. IV, 1951, pp. 319—324.

2. Jones Vol. I. Chap. XIV. p. 351. On the question of priority, Eissler has this to say: From time to time it is urged that Freud's self-analysis had historical precursors and that others had been aware of their oedipal ties. Stendhal is certainly a very striking example. But closer scrutiny reveals that, notwithstanding all the unsolved problems in Stendhal's life, his knowledge of his oedipus complex rested on an entirely different mechanism from that of Freud. Stendhal was repeatedly exposed to his mother's seduction, and her passionate kisses overstimulated the boy's highly sensuous temperament far into the latency period. There can be no doubt that a large, if undetermined number of men have remembered erotic feelings toward their mothers stemming from their mother's seductive stimulation.

necessary limitations of his own work, and how subsequent developments have both added to and modified his own conclusions. His own analysis (carried out by himself unaided, be it remembered) would not by modern technical analytic standards be regarded as very thorough. He was not able for example to penetrate very far into those more primitive defences which underlie the oedipus complex — given his pioneer situation and his most favourable relations with his own mother, it would have been frankly incredible had he been able to do so — and reach the very early levels of experience in which the outcome of conflicts in the infant's relation to its mother (or mother substitute) and her breast (or breast substitute) is of crucial importance for later development. It is therefore, for example, not at all surprising that he missed the full significance of the opening of the Oedipus story — the abandonment by Jocasta of her child. Analytic technique too has advanced and altered. The change might be described by saying that it is now less a matter of recovering buried memories, of merely uncovering early conflicts or traumas, than of re-activating, re-living in feeling and phantasy, and re-patterning, by means of the analytic transference, those infantile and childish relationships which are the foundations of adult character structure.

In the conceptual field also Freud's hypotheses and system of concepts (continually modified by himself in the light of fresh evidence) are undergoing extension and modification both from within the analytic movement and by discoveries and conceptual advances in related fields such as social anthropology and comparative studies of animal behaviour. As striking as the modifications are the confirmations of Freud's basic views. For example, Jones himself calls in Margaret Mead and Clyde Kluckhohn, leading American anthropologists, as witnesses. He quotes the latter as saying: 'The facts uncovered in my own field-work and that of my collaborators have forced me to the conclusion that Freud and other psycho-analysts have depicted with astonishing correctness many central themes in motivational life which are universal. The styles of expression of these themes and much of the manifest content are culturally

determined, but the underlying psychologic drama transcends cultural differences', and 'I am convinced that the essential universality of the oedipus complex and of sibling rivalry are now established by the anthropological record.' I might add also that no serious student of human behaviour should omit to consult a comparative study of developments in instinct theory by Fletcher which shows how closely related are Freud's formulations based on certain aspects of human behaviour to those arrived at quite independently through recent observations of animal behaviour.³

It is fascinating too to follow in Jones' account the growth of the psycho-analytical movement, and how in much of their behaviour its members displayed (and even to some extent still display) precisely those intolerances, jealousies and hostilities displayed by every small tightly knit in-group which faces a hostile larger society, particularly if it possesses valuable but highly disturbing knowledge. The cabalistic manoeuvres, defections, loyalties, schisms and alliances are powerfully reminiscent of religious and political life, and there are those who are foolish enough to jeer on this account. There is no occasion even for surprise, let alone a heavily defensive moral superiority. The powerful primitive passions which are the daily pre-occupations of analysts are of course precisely those which are at work (in a more or less sublimated form) in family, religious, political and scientific organisation. The insight into and control of primitive feeling which analysts acquire through their own analysis is relative only, and comes most fully into play in the analytic situation itself in dealing with the counter-transference. To expect such insight and control to be other than partial in most of the situations in life is to fail altogether to understand what analysis can achieve — it is to suppose that it is a gospel of salvation. The group behaviour of analysts is just what would be predicted on their own hypotheses, but as one might also expect with the growth of a climate of more or less informed public and scientific opinion favourable to psycho-analytic thought, the tensions and acerbities of the earlier years are tending to

3. Fletcher, Ronald. *Instinct in Man*. Allen & Unwin. London 1953.

diminish. Freud's creation of a secret militant sect or cult (which is how the analytical organization has often appeared to those outside it) was fully justified by his own hypotheses regarding the hostilities and resistances his discoveries would necessarily encounter, and has been vindicated by the progress of the movement to the present time when all over the world analysts and non-analytic students of human nature are beginning to develop far-reaching forms of co-operation in research.

Is it possible to understand, from Freud's own childhood and education and from his developed adult character, how his unique achievement came about? Here Dr. Jones has done a truly magnificent job and his account cannot be

appreciated without reading it in its entirety. Even so there is much that is obscure, and this emphasises how far short of completeness is our present understanding of human beings, and one feels that Freud would be the first to agree. Certain matters however stand out with great clarity. Freud was faced with an astonishingly complex family situation. He was the first child of his father's second marriage, and was born an uncle. His younger half brother was the same age as his mother — his father being of course much older — and this fits in very well with the hypothesis that because his oedipal jealousy of his father could be easily displaced on to his half-brother, he was able to develop an exceedingly close and affectionate relationship with his real father. In this way the anxieties and therefore the defences inherent in the negative side of the oedipus complex may have been substantially reduced — accounting in part for the insight he eventually obtained into these early relationships. He was temporarily displaced in his mother's affection at eleven months by a young brother who eventually died at eight months old when Freud was nineteen months. Freud (in a letter to Fliess, 1897) 'admits the evil wishes he had against his rival and adds that their fulfilment in his death had aroused self-reproaches, a tendency to which had remained ever since.' Jones adds: 'In the light of this confession it is astonishing that Freud should write twenty years later how almost impossible it is for a child to be jealous of a newcomer if he is only *fifteen* months old when the latter arrives.'⁴ Such is the recurrent power of man's primitive defences, against self-knowledge.

Further complexities were introduced by the existence of his nephew John, one year older than himself, who was the constant playmate of his youth and towards whom his feelings were deeply ambivalent. He later remarked himself how 'an intimate friend and a hated enemy have always been indispensable to my emotional life.' We now know how, in the beginning, these two are usually one and the same person, and how frequently in later development the conflicting

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4. Jones. Vol. I, Chap. I. p. 8.

impulses become separated and directed toward different persons. One fact is perhaps of overriding importance in understanding Freud's powerful and resilient adult character, and his indomitable courage in the face of the savage hostility which his discoveries aroused, and later in the face of protracted and intense physical suffering. This was the deep and secure relation he enjoyed with his mother, which was but transitorily disturbed by the arrival of other children. He wrote: 'A man who has been the indisputable favourite of his mother keeps for life the feeling of a conqueror, that confidence of success that often induces real success.'

Although research among school records has revealed almost all the external facts about his scholastic progress, nothing is really known of the inner aspect of this important part of his life. There is an *Essay on Schoolboy Psychology* which he wrote for the fiftieth anniversary of his secondary school, and from this emerges a lively picture of the adolescent emotional relationships between boys and their teachers, which is doubtless based on his own experience; but nothing emerges of specific importance for his own development. Of his later education at the university a great deal more is known, and Jones gives a vivid picture of the influence of his teachers in science and medicine, particularly in physiology which was his first love. It is worth remarking, however, that Freud, before becoming a scientist, had mastered a large number of languages, a fact which is probably of great significance when we attempt to understand the catholicity and depth of his knowledge and interest in humanity. In addition to being a distinguished stylist in his native German, he was completely at home in Latin and Greek, had a thorough acquaintance with French and English, and could read Italian, Spanish and Hebrew. His intellectual appetite and capacity were enormous. Besides ranging widely in biology (far beyond what was required by the medical curriculum) he attended seminars in philosophy, and after having been a university student for two and a half years he began the first of his numerous researches on the gonadic structure of eels. He wrote in his paper: 'No one has ever found a mature male eel — no one has yet seen the testes of the eel

in spite of innumerable efforts through the centuries.' How eagerly will this revelation be seized upon by those of his detractors who base their attacks on his alleged pre-occupation with sexual themes!

Of his courtship and marriage, his difficulties in choice of a career, the extraordinary incident of his discovery of the properties of cocaine, and of his long uphill struggle in his chosen field, there is too much to be said for comment here. What of the man himself as he emerges into maturity, achievement and old-age? In his courtship he displayed the most intense and unjustifiable jealousy, and here again we are reminded of the situation and events of his childhood. Nevertheless, he was a splendid husband and father, affectionate to a degree, deeply attached and utterly faithful to his wife and all his family. He was a loyal and generous friend, extending unfailing courtesy and displaying extreme personal kindness to all who sought his aid. He was a prodigious worker, but it is a relief to lesser mortals to be told that after working as was his custom well into the small hours, he did not spring fresh and vigorous from his bed in the morning. He was extremely difficult to rouse and reluctant to get started. But he was never late!

A number of characteristics, however, stand out above all others. The first was his deep rationality. The irrational side of man's nature could only have been explored by someone whose own rationality was unusually secure. His intellectual integrity was uncompromising and unquestionable. Perhaps only Darwin, whom he deeply revered, could compare with him in this respect. Students of psycho-analysis know well the severe test to which he was put by finding that the stories of infantile seduction which all his early patients produced had practically no foundation in fact, and how, through pondering on this tremendous apparent reverse, and reweighing all the evidence, he made one of his greatest discoveries — the universal existence and power of childish phantasy. This discovery was the basis for the growth of the concept of psychological reality. His courage has already been mentioned and Jones regards his combination of courage and scepticism as one of the keys to his success. But his rationality and

scepticism only just balanced a quite extraordinary vein of credulity, and it is in this fine balance that Jones finds another important key. But the great secret Jones considers to have lain in the immense strength of his truth-seeking impulse, formed undoubtedly on his deep attachment to his mother and his complete confidence in her love. It is only when such confidence exists that curiosity, which is sexual and aggressive in origin, can safely be allowed untrammelled play.

But that confidence was bought of an inner struggle in which Freud had persistently to assert his independence and subdue his inclination to believe in others more than in himself. Many of those he trusted betrayed him — and they were without exception men. Where was the prototypic experience which predisposed Freud to form relationships with those who would eventually fail him, and which may also have enabled him eventually to overcome this disposition? Assuredly not with his own father. Jones concludes: 'There was his half-brother, Philip, so given to joking as Freud himself remarked, whom he suspected of being his mother's mate and whom he tearfully begged not to make his mother again pregnant. Could one trust such a man, who evidently knew all the secrets, to tell the truth about them? It would be a curious trick of fate if this insignificant little man — he is said to have ended up as a pedlar — had through his mere existence proved to have fortuitously struck the spark that lit the future Freud's determination to trust himself alone, to resist the impulse to believe in others more than in himself, and in that way to make imperishable the name of Freud.'⁴

The story of his long and painful but stoical fight against an encroaching cancer is the closing episode of an assuredly heroic career. His fortitude was immense. Granted asylum in England in 1938 from Nazi persecution, he died in 1939 in his eighty-third year, at work upon his 'Outline of Psycho-Analysis.'

FROM one point of view, Freud's significance for education is simply a reflection of his significance for a general understanding of

human nature. His work has profoundly altered our whole outlook on behaviour and development, much more so than many of us realize. We are primarily indebted to him (although others from Plato onwards have glimpsed its importance) for the whole notion of an unconscious dimension in personality functioning, and hence for our understanding of the dynamics of behaviour. It was he too who first gave us a clear conception of the *modus operandi* of the moral function, its growth in childhood, and the variety of its forms, many of them of crucial importance in the study and treatment of mental illness and of pathological behaviour generally. There is scarcely a branch of modern thought concerning human affairs which does not show traces of his influence. Moreover, his promethean act of laying bare the springs of belief, the way in which symbols grow, and whence they derive their power has not of course gone unpunished. Although brought to earth, the gods are not mocked. On us has fallen the cruelly hard task of re-interpreting symbols in a way which does justice both to their infantile origins and to their potential significance as vehicles of truth, for the development of adult attitudes to life and for the deeper enjoyment of it. In all such legacies of Freud's work educators have an inescapable share.

Nevertheless, as teachers we have a right to ask for more. In what respects is Freud's work of direct importance in the everyday work of educating children? He himself had very little indeed to say about it, and his own direct work with children was minimal. Large numbers of people associate his name with certain views on the upbringing of children, views which as often expressed are either gross distortions of what he said, or quite illegitimate deductions from his theory of personal development. Educationists, particularly in this country, know of the direct influence on work with young children in nursery and infant schools which has been inspired by the pioneer labours of his daughter Anna, and of Susan Isaacs and Melanie Klein. His ideas too lay behind the work of many of the progressive schools which sprang up after World War I, and while much that was done in these schools was based on

4. Jones, Vol. II. p. 483.

misconceptions of Freud's views, the attempt to gain a deeper understanding of childhood which inspired these efforts has had a not inconsiderable and valuable effect on schooling generally. Yet perhaps the majority of teachers and many students of education, when they are not actually hostile to psycho-analysis, fail to understand how Freud's work can have much practical consequence in the ordinary affairs of school life. Against this failure has to be set what would appear to be the potential consequences of his revolutionary discoveries about the nature and development of human personality. What is the explanation of this apparent contradiction? Must one accept the suggestion which is often made, that by their emphasis on the importance for character formation of the first five years of life, psychoanalysts have drastically reduced the importance of the teacher and the school in children's development? On the contrary, I would suggest that this idea, which misrepresents the whole analytic conception of what is entailed in development, is a defence against the need which would arise if psycho-analytic views were really accepted, to alter in a most radical way many of our prevailing assumptions regarding the nature of education itself.

What is the central concern of education, its supreme aim? Surely its central concern is with personal development, and its supreme aim the growth of children into mature persons. We see this growth taking place when children are truly engaged or absorbed in what they are learning, and we wonder what is the secret of learning of this kind, and why some teachers can evoke it more readily than others. Freud's ideas suggest that the secret lies in an inner freedom, a freedom possible only in a setting of personal relationships which have a particular quality. The provision of this setting is the contribution of the good teacher. What then is the essence of the relationship between teacher and children which makes such inner freedom possible? Its essence would appear to be the teacher's capacity for unconditional acceptance of each child as he is — an acceptance which the child is able to feel, and through which he is unconsciously convinced that the teacher is on his side — on the side of that part of himself

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which is trying to gain control over primitive impulses and over the irrational and inhibiting demands of the most primitive levels of his own emerging conscience.

Being on the child's side has of course nothing to do with either sentimentality about children or letting them do exactly as they please. In Freud's terms the teacher's capacity to accept children as they are is essentially his capacity to accept both their love and hate — love and hate which is continually being expressed in countless disguised forms in all their learning and relationships. A necessary condition of this capacity to accept children's love and hate is that the teacher can accept his own love and hate, that is that he is able to accept the child within himself. Most of the time the crux of the matter is his capacity to acknowledge and accept the existence of hate, of hostile feelings, both the child's and his own, albeit this acceptance is usually an unconscious matter. Only when the child feels that he is fully, wholly and unconditionally accepted in this way, is he free to develop his powers. It is only when hate is accepted that love can work its creative miracles. This is incidentally the key to the real meaning of the idea of redemption. In the creative learning of a good home and a good classroom where the duality of human feelings is fully accepted, the world is redeemed every day, haltingly, intermittently, but significantly. In the long run this is the only way in which its redemption is possible.

This capacity for the acceptance of the duality of feeling presupposes that the teacher is primarily concerned with the child's welfare rather than with his own needs, that he himself is mature enough to be able to fulfil his own nature through another's growth. This is readily recognised as the distinguishing mark of a good parent; it is no less the distinguishing mark of the good teacher. Again, in Freud's terms we are here recognising that personal maturity is achieved when our capacity for loving others is greater than our own need for love. Now none of this is new truth, but it is truth which is very difficult really to accept and which hitherto we have glimpsed but fleetingly, and usually in a mythological form (e.g. in Christianity). Nor has it necessarily anything to do with being

analysed. Good teachers have always existed. What Freud's work has done is to reveal the secret of the good teacher, and he has therefore in principle provided the key with which more and more ordinary teachers may be able to discover the good teacher within themselves. Again this is not something requiring a personal analysis in any technical sense. What it does imply is an education for teachers, both initially and through refreshment, which enables them more and more to understand, accept and hence modify their own feelings toward children, toward one another and toward themselves.

Freud's work was concerned at bottom with setting free man's creative powers, powers epitomized in everything implied by the term reason. Fundamentally this means setting free man's power to love. His promethean feat lay in the discovery that there is no freedom for love except through the acceptance of its opposite, hate. But Freud's work has given us no grounds whatever for supposing that the task of making love and reason supreme in human affairs is anything but Herculean. It suggests rather an unending struggle, an unending drama of redemption, in which education has a leading part to play. One wonders how he would have met the news of the fate of his elderly sisters whom he had to leave behind in occupied Vienna when he came to this country. He did not live to hear the news that they had been incinerated by the Nazis. Probably with courage and resignation as he met every other blow. He knew better than anybody else that, in revealing the secret of the Olympian fire in man, he was inviting man to come to grips not only with the divine in himself, but also with the diabolic. Ernest Jones has given him a splendid epitaph. It seems to me appropriate to add that accorded by Shelley to Prometheus: . . .

*'To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power, which seems omnipotent;
To love and bear . . .*

*. . . This like thy glory Titan is to be
Good, great, joyous, beautiful and free;
This is alone Life, Joy, Empire and Victory.'*

Personal Development in the Primary School

A. L. Hutchinson, County Education Officer, Isle of Wight

IN THE MIDDLE of the nineteen-twenties a comparatively unknown financier, Geoffrey Pike, issued an advertisement in *The Press*¹ which led to the appointment of Susan Isaacs as Principal of the Malting House School, Cambridge, a post she held from 1924 to 1927. This appointment marked a definite era of educational thought. It was new thought in a new setting, challenging the traditional forms of education for younger children as they had been known in the normal school up to that time. An attempt was made to utilise the child's spontaneous urge to find out and explore, to encourage the growth of independent thinking and clear judgment, to study the emotional life of each child in the light of the knowledge of child psychology of the nineteen-twenties, and thus define from this study a proper level of authority and freedom within the school community.

During these same years the Hadow Report was published (1926) and the junior school was established as the weaker twin of the Hadow reorganization,² — a twin born in the cold climate of the general strike, followed by the

depression of 1929 to 1931 and the activities of the May Economy Committee. In fact, from 1926 the country entered a period of thirteen years where the leadership in education aimed essentially at minor improvements on clearly defined salients in the face of economic depression over the first half of the period and the threat of war in the second. Nevertheless, at the end of this period there were 6,900 junior schools with 1,377,000 pupils.

The junior school has grown up from this background of old buildings, large classes and a sense of being the weaker twin. Even the years which followed the 1939-'45 war saw little relief, though the numbers of schools increased to 14,900 by 1956 with nearly 3,000,000 pupils. By this date all-age schools numbered only 3,000 with 580,000 pupils.

I am pointing out this background before turning to the problems of personality because the junior school is still at the threshold of its achievement; the years ahead hold the promise, the years behind can only indicate what the future has in store if we seize the opportunity. The time has come when the unwanted twin must come into her own. The growth of personality in these schools depends principally on six factors: security; the mastery of basic skills at the appropriate time; the opportunity of acquiring knowledge through exploration; the adequate provision of facilities for stimulating physical growth; the opportunity for self-expression through art, music, dance and drama; and finally, binding all together, the recognition by the teachers of the needs of each individual pupil within the school society. It is to these six points that I would lead you in considering the problems of personality.

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2. This divided the all-age Elementary School into two separate schools, Junior and Senior, in different buildings. Many of the best teachers went to the Senior School. ED.

poise and self-confidence. Our schools to-day present a much more secure environment than they did at the beginning of the century. No longer is fear the mainstay of discipline. The nineteenth century inheritance of mass education which inevitably tended to subordinate the security of the child to that of the teacher has been left behind. An analysis of school punishment books of forty years ago would, I think, bring us all up with a jolt and give an accurate measure of the great advance which has been made in the atmosphere of security of the average junior school.

The importance of the understanding and sympathy on which security is based cannot be over-exaggerated. Children so easily reflect the tensions of adults and, despite improved standards of living, adult anxieties are no less than they have been in the past. The background of atomic destruction, the cynicism which is bred by the complexities of social organization, the tensions of keeping up with neighbours and, perhaps not least, the disintegration of the family unit which accompanies removal to a new housing area, have all added to adult anxiety.

As the tempo of life increases children appear to require ever increasing stimulation in their recreation whether in their comics, their films or their television programmes. It is therefore more important than ever before that schools should provide a calm atmosphere where order, routine, understanding and sympathy provide a background of confidence and trust. The growth of this atmosphere has been due both to the pioneer thoughts and teaching of many of the experimental schools with their emphasis on freedom as opposed to repression and to the standards set by the best teachers in more normal schools. Much of this best teaching is noted by the training colleges, and, through their analysis, turns into theory which is then passed on to a younger generation of teachers. But fundamentally progress is made not by the theorist but by the practising teachers in the junior schools.

2. *Skills at Appropriate Time:* The curriculum of every junior school is largely concerned with teaching the basic skills of reading, writing and number. The necessity of mastering these

skills at the appropriate time has at last been recognized as an important influence on the development of personality. This appreciation has developed through the analysis of failures. The retarded child so often proves to be a child who, either through illness or from changing school or from too formal a curriculum, has missed the opportunity of acquiring a skill at the moment when ready for it. The child who cannot read or is fearful of number or is listless at writing has too often failed to find within the junior school curriculum the right opportunity for the mastery of the right skill at the right time. The child who excitedly realizes that he has achieved a mastery of a technique which is opening new and exciting horizons repays all the effort that the day to day work of teaching causes the teacher.

If we accept the view that the failure to master a skill at the appropriate moment can be a major handicap to the proper growth of personality during junior school life, the importance of organizing the work of the school to recognize the individual problems of mastery of each child is apparent. At the extremes lie the organization which expects the child to conform to a clearly defined scheme of work and the organization which provides a challenging environment and then aims at stimulating the child to cover as much work as he can within the environmental background. Most successful teaching steers a middle path between these two extremes. All I would stress now is that the more we know and understand the modes of learning of children of this age, the more important it appears to honour the child's natural growth and maturation. Junior school education suffers from the concept of average achievement, a concept which may well lead to general progress at the expense of the proper progress of each individual child. The price paid for aiming at the average can be singularly high in terms of frustration for the able and inhibitions for the backward.

3. *Exploration:* The very heart of the work of the junior school lies in the opportunity it provides for each child to acquire knowledge through exploration. This involves flexibility both of time-table and class organization. Lessons in set subjects give way to the study

of topics which can range over the whole curriculum; groups within a class can be working at particular points of interest; individuals can be studying from the many attractive books of general information in the class or school library; others can be acquiring knowledge by observation of scientific problems and of living creatures which can be found in activity rooms. What a difference this marks from the old concept of providing for units of forty to fifty children in separate classrooms working formally in serried rows of desks with little opportunity of acquiring knowledge other than through the medium of the teacher's spoken word. It was only the mass education of the old elementary school with 'outsize' classes and a belief that elementary education should be centred on the acquisition of skills rather than knowledge which gave such emphasis to formal instruction. The break away from this system of teaching has been one of the outstanding achievements of the junior school during the last thirty years.

The contrast, however, in old and new methods, is not one of absolutes but of emphasis, — every teacher and every school finding its own level according to the leadership provided and the experience and background education of the staff. This less formal and more imaginative teaching which provides wide opportunities for exploration by the children demands much greater planning than the more formal methods. The standard of a teacher's own culture and the depth of his own knowledge is tested more rigorously. Those schools which have proved most successful in providing freedom and informality in the organization of their work have been those schools where the staff have been encouraged to keep alive their own cultural interests and to extend the width of their own training. It is for this reason that the courageous step recently taken by the Ministry of Education of planning a three-year course in the training colleges will ultimately reap a rich reward in junior schools.

The real purpose of a junior school is not only to teach the techniques of reading, number and writing but to leave the children with a desire to use these techniques to acquire an ever-increasing range of knowledge and of

interest. If the junior school passes forward to the secondary school children who have a will to learn and the capacity to work on their own, then the secondary school makes a flying start. If the junior school, on the other hand, only passes forward children who have learnt by rote a number of techniques but have never felt the thrill and enjoyment of mastering and applying their skills to the activities natural to their age, then the secondary school has to undertake, in the first year, much of the basic teaching of learning how to learn which should have been covered at the junior school.

4. *Physical Education:* Education, however, is not fundamentally a matter of the mind. It is a matter of the whole being of the child and the new vision of physical education which has grown very largely in the last twenty years is beginning to play an extremely important part in the work of the junior school. It is only recently that many authorities have realized that it is as important to provide a well-equipped hall for their junior schools as it is to provide a gymnasium for a secondary school, and that the temptation to meet overcrowding by using the hall for classroom purposes must be resisted. No-one who has watched the sense of achievement, poise, balance and self-control which children acquire from the use of modern physical education apparatus with ladders, ropes, benches and balancing beams, all specially devised to challenge the physical needs of the child growing rapidly between eight and eleven, will regard the provision of this equipment as a luxury. It is, surely, one of the essential needs of our children and it is a need which can influence the whole work of the school. Children who achieve a sense of confidence in their physical education often carry over this achievement to other aspects of their school work and it is not uncommon to find striking examples of children whose arithmetic and reading begin to advance rapidly after periods of stagnation owing to the fact that they have made a quite striking advance in physical prowess either in the hall properly equipped for the purpose or, perhaps, in the swimming bath.

5. *Opportunities for Self-Expression:* Here the aim of the school must be to enable children

of this age to express themselves with the maximum of freedom and without being too dominated by the need to master techniques.

The opportunities for providing an adequate range of aesthetic experience for children of junior school age have greatly increased as the years go by. On the one hand, the training colleges have been alive to the needs and have made a special study of art and craft training. On the other hand, there have been ample opportunities by short courses, often organized in connection with art schools, for practising teachers to improve their own skills and to appreciate the needs of young children. As a result of all this, local authorities are increasingly aware of the need to provide light, movable furniture which permits children to work in small groups or as individuals and enables craft work to cover a much wider range of activities than used to be felt necessary.

6. *The Recognition of Personality:* All the problems of organizing the school's work so as to provide for the proper development of personality are subordinate to the adequate recognition of the personality of each child by the teacher within the school society. Teaching, in its simplest form, depends entirely on personal contact and personal recognition. All who have taught at the junior stage will realize that the teacher's understanding of each pupil is what stimulates him to sound teaching. After all, the range which the curriculum covers is elementary and the problems involved in teaching these elementary and basic facts, though challenging, are not sufficiently deep to satisfy all the interests of a well-trained mind. The attraction of the work lies in the ever-challenging demands of each individual child. Fortunately, the limited range of specialization which junior school teaching involves provides ample opportunity for the class teacher to know and understand her children. This knowledge must be acquired both within and without the classroom walls. It is vitally important to learn from watching the children at their games and their recreation, at their activities connected with extra-curricular events and, wherever possible, by living with them on school journeys. The great growth amongst junior schools of planned and organized visits, involving pupils

and teachers living together, is one of the marked developments of junior school life since the war.

The adequate recognition of the needs of each individual must be made within a school society which makes its own contribution to the child's growth and self-control. To-day the good school has a social unity and purpose which far transcends the work of the classroom. A background where the children acquire the knowledge that standards of behaviour play a vital part in human society, and that restraint is as important as self-expression if a school is to serve all its members, is essential to the growth of personality. It is, in fact, these checks and balances on self which make the opportunities for expression in other spheres of the curriculum a contribution to the whole of education. Without them selfhood would become ill-balanced and would play too large a part in the child's upbringing.

The marked feature of a really good junior school is the quiet purposefulness of the school society. Life seems to flow smoothly with very little command by the teacher and no undue self-assertion by the pupils. Children even from tough homes develop an unselfconscious dignity which is the sign of a good school, whether it be in Eton or the East End of London. In fact, to an outsider, it is always a wonder how instructive and effective the school society can be. It is in this sphere of providing a proper level of authority and freedom within the school community that there has been great development since 1926. The practice of the traditional school has become much freer and that of the experimental school more secure. Each school must always steer its own course but perhaps the best guide is so to honour personality that even the most unusual child can feel at home within the school society without subordinating his own uniqueness.

II.

Four major handicaps hinder the work of the junior school in this task of providing a proper background for the development of personality.

1. *Size of Classes:* In the first place, the pupil teacher ratio is still far too high. The ratio in 1900 of 48 children per teacher was,

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by 1956, reduced to 29.3 children per teacher in junior schools with infants and 33 children per teacher in junior schools without infants. The former figure represents the comparatively low pupil teacher ratio in the 5,000 rural schools with numbers on roll of under seventy-five. In 1956 there were still over 30,000 classes in primary schools with more than forty children per class and a further 50,000 classes with thirty to forty children per class. The disadvantages of these large classes are so manifold that one tends to overlook the progress which has been made. There are 81,000 children in recognized efficient independent schools with a pupil teacher ratio of 12.7 children to a teacher; the great contrast between the independent schools of the country and that of schools maintained and aided by local education authorities is that of staffing.

The junior schools require a general reduction in the size of all classes to a maximum of thirty but also a rapid and drastic reduction in the size of some classes. A few really small classes would ease teaching burdens to a quite dis-

proportionate extent in comparison with the cost. It is a matter of thankfulness that the number of teachers in the country has expanded from 168,000 twenty years ago to 250,000 today and that we have so far been able to teach the increased birth rates of the post-war years without lowering the teacher pupil ratio to any marked degree. Yet these achievements must not cloud the fact that until a maximum of thirty children per class in primary schools can be achieved throughout the country we will not have provided conditions for the proper development of personality.

The National Advisory Committee for the training of teachers has estimated that even with the three-year course the teaching force should increase to 290,000 by 1965. By that date the number of children in the junior school age group should have dropped from 3,000,000 to 2,600,000. In these circumstances the next seven years will provide the possibility to eliminate the large classes in the primary schools. If half the additional teachers are employed in primary schools and 15,000 additional classes provided,

the target would be within sight of achievement. This will depend on three factors:

- 1) Recruitment to the profession remaining at its present level
- 2) The continuation of the building programme for primary schools, both major and minor, to enable these new classes to be formed
- 3) Local Education Authorities having the will to improve staffing standards in schools where, with falling numbers, the temptation will be to rest content with present establishments.

Let us, as a Fellowship, do all that we can to arouse public opinion to the belief that the reduction in the size of classes in the junior schools is a priority in education as important as the rapid expansion of technological education.

2. *Old Buildings:* Secondly, there is the handicap of old buildings where the provision of many of the ancillaries to proper education such as adequate cloakrooms, lavatories, washing accommodation, storerooms and playing facilities are still badly in need of bringing up to date. Since the war new places have been provided for 800,000 children in primary schools by means of major capital projects and on an average between 1952 and 1956, 400 new primary schools were completed each year. Yet in 1953, when 559 primary schools were under construction, only eleven of them were replacement projects. The truth is that England has become a country divided between the new housing areas where naturally 100 per cent. of the children are housed in new school buildings and the rural and older urban areas where there has been, up to now, little major replacement or improvement of the schools built in the nineteenth century. Here is a contrast which is full of social implications. The problems of security raised by family isolation have been referred to; problems of providing an adequate environment in the older schools for proper development of personality is a continual challenge to all who teach in them.

An attempt has been made to improve the conditions in the older junior schools by minor projects since the Ministry raised their limit of each project to £10,000 in December 1954. In

the two years 1955–56 and 1956–57 over £5,000,000 has been spent on improvements to junior schools, other than the provision of new places. As each of these projects must be under £10,000 in two years at least 500 and probably nearer 700 schools have been improved in this way. Beyond this, in the same period over £6,000,000 was spent on projects providing new places.

Much can be done for £10,000 — at present price levels it will provide four classrooms; or a hall and two classrooms; or major improvements to administrative rooms, cloakrooms, lavatories and stores, together with one or more classrooms. My own authority has, since 1954, brought up to date a number of schools which have been suffering from inadequate cloakrooms, low standards of lavatories, absence of storerooms, teachers' rooms, Head Teachers' rooms and shortages of classrooms and activity spaces. In all these schools the additional amenities have changed the whole work of the school. Space for movement, storage for equipment, cloakrooms for cleanliness, staffrooms for service to children and parents, have revolutionized the educational opportunity. It is a great disappointment that the building economies included in Circular 331 involve a reduction in the money available for minor capital projects and that priority has once more to be given to those projects which involve additional teaching accommodation.

There must be hundreds of junior schools throughout the land which have been waiting for thirty years for the improvements to their accommodation which a minor capital project of this order would make possible. These schools in 1954 had a new hope; now these hopes are once more postponed as they were in 1939. We should make it clear, as a Fellowship, that the Minister should press, at the earliest opportunity, for the removal of this restriction and for a continuation of the minor capital programme at a level of expenditure which will permit of improvement as well as the provision of additional teaching space for junior schools.

3. *The Incubus of Backwardness:* Junior schools suffer from the wide spread of intelligence and of background of the children they teach. The rolls include children with all

anges of intelligence from educationally sub-normal to outstandingly able; children from homes where the welfare state has not succeeded in abolishing want or where poor judgment has created it, to children from homes rich in opportunity; children with parents indifferent to their education, to children with parents over-anxious for their progress. No schools in the country have such challenging problems of personal development to cope with, problems which indicate the enormous importance of the child-centred school with a properly balanced curriculum and from which have been removed teaching problems which make too great a demand on the teacher within the normal conditions of the class. The presence in the normal class of the educationally sub-normal, backward or maladjusted child can create insurmountable teaching difficulties under present teaching conditions. When it is appreciated that there are, in the junior schools, a group of backward children not sufficiently retarded to be educationally sub-normal but who find it difficult to take their place in a normal class, and for whom authorities are increasingly anxious to provide teaching in progress classes with comparatively small numbers and individual attention, it will be realized that the incubus of backwardness is still hanging over the junior schools and creating teaching problems which not only prevent the proper development of personality in those children who suffer from backwardness but also provide a disturbing element for the more able child. It is to teach these children that the rapid provision of a number of really small classes is so important.

4. *The Problem of Selection:* The various difficulties which have been mentioned above have all had their origin in the mass-produced educational system of the nineteenth century. The fourth handicap, the problem of selection, however, is essentially a twentieth century problem. It raises issues which are beyond the scope of this paper and I only refer to it here because of the influence it may have on the able child. If the junior schools are handicapped by backwardness they have a special responsibility to see that their most able children are stretched to the full during the latter years of

their school life. To mark time at eleven, when the world is one of eager curiosity, and to feel frustrated because progress is limited to a set curriculum is a tragedy which the nation cannot afford for even one of its more able children. If, added to this, the curriculum is distorted at this stage by the effect of standardized tests of intelligence, arithmetic and English, then serious damage may be done to the really able child. The position is admirably summed up in the pamphlet on *Periods of Strain in the Primary School* published by the National Association for Mental Health, from which I quote:

'The examination looming ahead causes both teachers and parents to be anxious about the children's progress not merely during the last year in the junior school, but throughout their primary schooling, even as early as the age of five years, on entry into the infant school. The curriculum is geared to ensure success for as many children as possible. Formal arithmetic and written English are, from the examination point of view, of much greater importance than art, drama, music, crafts, nature study, scientific investigation. The anxiety to get results thus hampers the child's development throughout his junior school life.'

Clearly, the best schools cater effectively for their most able children and do not permit problems of selection to influence adversely the education they provide. And yet, there is anxiety amongst those who are professionally in contact with junior schools throughout the

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country that secondary selection does have, today, far too adverse an effect on personal development. If it is possible for the best schools to overcome this difficulty it should be possible for all schools to do so, but how far this can occur will depend very largely on the system of secondary education in any particular area. Where this system is comprehensive or where all types of secondary schools are schools of quality and opportunity, the problems of the junior schools, as far as selection is concerned, are relatively slight. Where, however, these conditions do not exist and any one group of secondary schools fails to have the confidence of parents, then tensions arise which can seriously affect the work both of the most able and of the more marginal child.

One benefit, however, has arisen from the necessity of selection. Teachers in junior schools have given, especially in the last ten years, great attention to the keeping of accurate records of the progress of their children. These records have enabled them to watch their children's development objectively and to profit from this study. There can, I think, be no doubt that at the moment the records kept in our junior schools are a great and increasing source of strength. Not only is the information valuable but, perhaps more important, the scientific

attitude to child study which the keeping of accurate records necessitates has an important bearing on the whole attitude of junior education.

Clearly, all these improvements will bear fruit in the 1960's and it is over this broad front that progress will be made. We can expect a big improvement in all the very narrow margins within which the schools are working at the present time. To this, independent progressive schools and the psychologists will continue to make a valuable contribution. The work of the Institutes of Education in providing opportunities for child study so that practising teachers who realize the limitations of their own schools and of their own knowledge of children can meet together and study the needs of their children, will increasingly create a synthesis of practice and theory which many schools are now ready to receive. Above all, within the schools themselves teachers will continue to strive for higher standards of teaching, of learning, of initiative and interest, taking advantage of the smaller classes and more suitable accommodation as it comes their way. It is on these lines of steady and continual progress over the whole field rather than of revolutionary change, that we must look to the future.

Concerning People

R. Griffiths, Headmaster, Broadwater J. M. School

I AM glad I was born in a village among the hills and wish it were so with all children; for a village among the hills guarantees a child what he asks for most: it guarantees his childhood. I still share the happiness of those time-distant days when I found my living on the doorstep, and could conveniently forsake the indispensable adult and leave him to his devices and his problems which, although I knew them, were not yet mine. My threshold was the gateway to the river, hill and forest, where I could live as only a child can live, with the world and all that mattered at my feet, at my convenience.

And there time was abundant, yet was of no consequence. It passed unheeded and left me

room to see and search and watch. Time to taste, hear, feel and smell the life around me. Even now as I gaze before-behind me, I feel the tempo of the present slowing down, for my convenience as it were, that I may feel more fully once again. The tints I see are soft and pastel-quiet, relaxed, unhurried as befits the gentleness of those still-silent rounded hills that encompassed the fullness of my living.

There is a hill around my village. On summer days its green-brown grass is crisp and sharp and dry. It burnishes your shoes and makes them glossy, slippery to the touch as if to warn that climbing is not easy even here. Sit down on top and look around you, hills in front and hills behind, the heavens above, the sea far away

misty and still. And down below, the world. Share the thrills of Alpine climbers, eight hundred feet above the tiny people below. Slide down the slopes on cardboard-crude toboggans and know the sense of moving on a trackless track. Gulp the cooling air as best you can. Laugh at painful jolts from unexpected rock-falls. Grumble when you see the sabotaging mole-hill. Tumble. Shout when you have reached the end and climb again and feed yourself on blue-bloomed berries. They are free, as all ground is free. The village child knows this.

There are some ferns and bracken in the distance where bodies and strange ogres hide now in makeshift homes. Deep dents and child-created dangers await you, where you can hide and hold your breath in fear of being discovered or destroyed. The ice-cold brooklet, much too small to jump or paddle, will cool your throat with an endless, gurgling ditty. Or render up non-existent fish which the village child will show you how to catch.

There is an oak tree in the forest. No living man could ever tell its story. Feel the wrinkled hardness of its armour, cracked and twisted, grey and brown. Its strength lies buried down below and hidden in the sinews up aloft. Those many-elbowed arms with no direction were made for climbing. Just that, and for holding up the leaves and a million acorns. Climb up, and as you climb fill up your nostrils with its dusty power, and feel the brushings of the leaves around your ears. Find comfort in its highest, topmost armchair; it is there for your convenience and for mine.

There is a coalmine near my village; not a deep-down hole but a puncture in the belly of any hill where all is shadow-blackness. I saw the black men flat and wet in the wound that they had made; I saw them stab at the inky ribbon: they were digging at my dirty, blackened oak tree.

Through the valley and the village is a river, more ageless than the oak tree; a running-walking, a laughing-crying river, carrying away its nothingness to other climes. The village child will know its pools and eddies where he thocks his limbs, and rubs shoulders with the trout, or hurtles giant boulders, not just pebbles, deep into the stomach whence they came.

Across the river, on the bank, there is a farmyard filled with creatures, noise and odours from a thousand used-up meals and dropped around. That five-barred gate is there for your convenience. Sit down and drink the smell of living, and heed the squelch of leather-sucking mud. Hear a song from silent, sad-eyed horses blending with loud laughs from white-washed mansions crammed with pigs which leave the placid, swollen cow unmoved. Sit down and watch her give up her milk in rhythmic, new-born squirts, quick-quick, white and thin. Sit down and smell the bubble-whiteness, smooth and soft and warm.

Down in the village I sense the impact and the influence, grown with growing years, of diverse characters who were themselves rich in colour and in thought. The grocer-haberdasher, the preacher, the miner, the unemployed philosopher and minstrel with his harp are brethren gathered together to put the world aright. It is not the schoolmaster who, by virtue of his office, excites the emotions: he, who could have boasted of his learning is a willing pupil of the scar-faced miner whose soul and living is the drama group, or of the village doctor who is so intent on revealing (to pensioner and others) the secrets and the beauties of Verdi's *Requiem Mass* that his evening surgery interviews, brief and impersonal almost, take second place to his energy-saturated rehearsal. The Senate moves so smoothly from the hillside to the chapel precincts, from the grey-white five-arched stone bridge that spans the narrow valley to the preacher's or the thatcher's little parlour. In the lilt of views on law or Lordly things, these men are neither slow to speak, nor sterile in their thinking.

Their lives are so close, connected, related, that the whole is one, and so much of the one is given to the whole.

I move away from the valley and the village and its bridge, from the river and the oak tree and the hill, to the staircase, corridor and hall, to the class-room and the staffroom, and think again concerning people. Albeit they are, as yet, not fully aware of the implications of the Law, or of their neighbour, they too are alive with feelings and emotions which reveal a wanting-giving spirit. These city children are rustics in

their way, whose learning is living as the village philosopher's living was learning. There are rivers here, with pools and twists that swirl and eddy all in different ways, moving toward the sea. There are mountains to conquer, or to slither down in fun. There must be bracken haunts and rivulets if we can find them, and on the bank an oak tree.

This is a village-neighbourhood too which needs the calm unhurried vitality and living

power, with its confident giving-sharing spirit, so well known by its sister over the hill. Here too the dweller may find some paths uncharted, paths unmade, and here too he will find and know his neighbour well. Here again the elders will stimulate the pattern of the living, for from their very acts and utterances, watched and listened to by the young, will grow the sense of purpose of all learning — a way of living. What else can learning mean?

Education and Philosophy

Kenneth Ottaway, Lecturer in Education, University of Leeds, Department of Education

THIS article was provoked by reading the current *Year Book of Education*.¹ The theme of *The Year Book* is one which is arousing renewed interest to-day, and it is announced as *Education and Philosophy*. The central purpose of the book is 'to examine the relationship that exists in the total cultural pattern between philosophical systems and educational practice in different parts of the world. The result is that the reader is offered a collection of interesting articles on schools, colleges, and systems of schools, with a description of the fundamental principles on which they were founded, and the beliefs according to which they are carried on. In addition there are philosophical and historical accounts of the major currents of thought which have inspired the civilizations of the West and the East. So far, so good.

Now it should be stated as a preliminary to much that follows that the writer is aware that *The Year Book* is not concerned with the validity or logical consistency of the educational theories and beliefs expressed, but is really a comparative and sociological analysis of the relations between theory and practice which each particular contributor describes. It is therefore, in spite of its title, not primarily to be taken as a work on the 'philosophy of education', but on the relations between what people often call 'philosophy' and what takes place in schools.

However, in a book which sets out to tell us

the relation of philosophical thought to educational action (and this is the way in which its purpose is expressed by the editors) it is surprising that we are given no kind of concept of the limits of what can be called philosophical thought. Or perhaps it is not surprising, since the contributors have been left free to expound any kind of general idea, religious system, set of principles, or theories or *Weltanschauung* which lies behind the working of an educational institution. Nor can it be expected that all writers on educational theory should be 'philosophers' in any professional sense of the word. Yet there seems something incongruous in finding chapters on the great traditions of philosophy and religion followed by the views of minor mystical idealists like Sri Aurobindo and Rudolf Steiner. But how far must we stretch the meaning of 'philosophy' to include the views of Kurt Hahn on his *Outward Bound* cult of physical fitness and strenuous adventure, or of Norman Fisher on the art of compromise in getting policy decisions through the English administrative machine! There is even a chapter called 'The Philosophy of Unesco' which is the title of a modest account of the purposes and methods of this specialized agency of the United Nations.

Of course it would be naive to attempt any inclusive definition of philosophy. Definitions are not helpful in this kind of problem. It is quite permissible to regard philosophy as the kind of thing philosophers write. But this brings up the question of which philosophers we are talking about. This is one of the primary

1. Eds. George Z. F. Bereday and J. A. Lauwerys (Evans Bros, 63/- net, 65/6 by post, 1957).

difficulties in planning courses in the principles of theory of education in the training of teachers. Professor Arnaud Reid has made a contribution which is concerned with this problem. He is by no means convinced of the value of the historical writers, and nor does he regard with any special favour much that is called the 'philosophy' of education. He is above all highly disturbed by the low standards of philosophical thinking about educational problems. Articles from other countries agree with his conclusions. From the U.S.A. we learn that the status of the philosophy of education is not high, and that there is little general agreement about what the subject really is. From Australia we learn from W. F. Connell there is the same muddle as in Great Britain over what constitutes the contents of courses in the theoretical aspects of education. He thinks there is a lack of responsiveness to modern trends of thought in other disciplines, and writes, 'Even the revolution in philosophy during the last fifty years, of which Gilbert Ryle has recently written, has scarcely ruffled the surface of the educational pond.'

This last remark is very pertinent. For many years philosophy in the English-speaking countries, and to a growing extent elsewhere (some of it originated in Vienna) has turned towards the critical aspects of philosophy, testing the methods of linguistic and logical analysis.² Yet we find no adequate recognition of this fact either in the introduction or in the rest of the volume. There is a great deal about metaphysics; about general philosophies of 'life'; about pondering deeply on the meaning and purpose of existence, but the chance has been missed to explain that there is another activity of thought which has long been carried on under the same name, and which is not just the same game in present-day Oxford. For while it is true that part of the function of philosophy has always been considered as a search for ultimate principles, and the attempt to erect upon them a complete picture of reality, this has never been the only function of philosophy. There have also been from far into the past a succession of

critical and empirical thinkers. The revolution in philosophy during this century means that the methods of analytic thought and the development of logic have been given additional importance, and are held by many writers to be the most valid contributions philosophy can make to understanding the nature and limits of human knowledge. At least the value of this approach in the study of education should be considered, and compared with the failure of traditional metaphysics to give a convincing account of existence, nature, and life clearly and as a unified whole. The editors might reply that nevertheless metaphysics is still a part of philosophy.³

They could argue that metaphysical questions are the most important questions, and indeed almost the only genuinely philosophical questions which are left, if you take away scientific questions, and remove linguistic questions by a suitable logical therapy. But if they believe that metaphysics matters most why did they not say so clearly, defend their position, and reject the analytical approach? As it is we are left with the impression that philosophical thought is any kind of vague, abstract thought that anyone likes to indulge in, about questions which have never been answered. This is not helpful. The student of education would clarify his mind more by reading the very brief *Introduction to the Philosophy of Education*⁴ recently written by Professor D. J. O'Connor, than by struggling through the 569 pages of this *Year Book*.

It is quite right to look at schools or systems of schools and ask how those who run them justify their operations and their actions. To ask the educator his intentions is to ask him for his theory of education. No doubt it is true to say that, in general, all practice is based on *some* theory. But all theories are not philosophical theories, and this is how the confusion arises. For instance there are plain empirical scientific theories which influence educational practice. The article by Sir Cyril Burt on *The Impact of Psychology on Education* is excellent, and shows

² Of course Professor Lauwerys knows all this and he has written about it elsewhere. See for instance his excellent book *The Roots of Science* (Evans Bros. 1951) which examines current philosophies of positivism etc.

³ Metaphysics is even reviving from the blows of the linguistic analysts. See some recent articles in *The Listener* by J. W. N. Watkins on November 21st and 28th, 1957. Also earlier by Ernest Gellner, August 8th and 15th, 1957.

⁴ Routledge and Kegan Paul, 10/6

with historical illustrations how educational theory and practice have changed with the increasing knowledge of psychology. The article would be worth while in any *Year Book*, but there is not a sentence of philosophy in it. It concerns the scientific aspects of education, about which the philosophers can reflect, if they wish. Most scientific theories are explanations of some kind which interpret experimental data, which give a model of how things or persons behave, and may enable us to predict future behaviour under certain conditions. This is science and not philosophy. The task of philosophy is to reflect upon the theories, to compare them, to test the consistency of the methods used to establish them and the meaning of the concepts employed. Thus there are also non-scientific theories about education which cannot be tested by observation and experiment. An example would be a moral theory about how children ought to behave. (Compare this with a psychological theory about how in fact they do behave under certain conditions). It is important for the educator to distinguish between a scientific theory and a normative theory since each requires a different type of evidence for its justification. The one chapter which discusses the meaning of having a theory about anything, and the different types of theory, is that by Helen M. Adams on *Theory and Practice*. This chapter is important, clear, witty, and philosophical in the contemporary sense. Further, the contribution of Mr. Burston on the Utilitarians clearly distinguishes the empirical questions of psychology from philosophical ideas and is valuable for this alone, apart from its historical interest.

Reading this *Year Book* leaves one with the feeling that some people will believe anything, and that any kind of theory will do to run a school by, and to justify moulding children in one's own interests or in theirs, as the case may be. This is not a cynical view, and it is probably true; but it is unsatisfactory. What we need is some method of judging the value of a theory, and of analysing the assumptions which underly a belief. This is the function of critical philosophical thinking. Of course the first thing to do is to look at what people actually do in their schools and compare it with their stated beliefs. The apparent lack of relation between the two is sometimes astonishing. Nevertheless most people intend to make their practice accord with their principles, and in the end each one of us has to decide for himself the principles in which he believes and upon which he will act. It is reasonable to suppose that thinking logically, and knowing what it means to think one thing rather than another, might help us in judging between one principle and another. The best way to do this is to study moral philosophy (ethics) as it is treated in any of a large number of books published in the last ten years. (Not that older books would not help, but one has to start somewhere). They will not tell us what is right or how to behave, but they can help us to think. They may even prevent us, on some occasions, from believing nonsense. It is in the struggle and effort to clarify our thought that we can get the most help from philosophy. There will be many questions that we cannot answer, but we can reassure ourselves that we are asking the kind of question for which some answer is possible.

NEWS AND NOTES

English Section

SOME of our members, particularly those hailing from the North, have chided us for holding our Annual Meeting and other gatherings on New Year's Day. I share their sentiment, but in Southern England the first of January is not accorded the esteem in which it is held in the border Counties and in Scotland, and it is perhaps not inappropriate

that we should to-day glance back over the year just ended before we fix our eyes on the year ahead.

It has been in many ways a difficult year, and I should like to begin by thanking our Council for the way in which they have faced the difficulties, and for the constructive thought they have given to matters of policy and of practice. In particular, Mr. W. Griffith, in his dual role of Chairman and Hon. Treasurer, and Miss

Horwood as Office Secretary, have laboured strenuously for our cause. If I mention these two by name, it is not to underrate the debt owed to the others.

In the Spring, we had the great misfortune to lose our President, Dr. G. B. Jeffery, whose untimely death in a motor accident robbed education of one of its distinguished leaders. As successor to Sir Fred Clarke, both as Director of the London University Institute of Education and as President of the E.N.E.F., Dr. Jeffery maintained the cordial association we have had for many years with the Institute. His advice was always available to us, and many of us must remember with pleasure and with appreciation those occasions when he was able to address our membership or attend our social gatherings. He would, I believe, feel we were profoundly right in electing, as we have done, Professor Lionel Elvin as his successor in office. We are greatly honoured that Professor Elvin should have agreed to serve us. Not only will our association with the Institute be maintained, but we have in him a President whose wide experience of education in the international field is particularly appropriate to a national section of the N.E.F.

Although all E.N.E.F. members are kept in touch with the life and work of the Fellowship through Section News and Notes in *The New Era*, some points deserve notice here. During 1957 our international relations have been varied and invigorating. At our Summer Conference — to which I shall revert later — we welcomed two members from Holland, one from India and one from Scotland. Others who had hoped to come from abroad were at the last moment prevented by their work. Members of Council were able to help the Secretary of the Dutch Section in the recommendation of English primary school text books for geography, history, arithmetic, biology and physics for inclusion in the bulletin of the Documentation Centre she has established in Utrecht. This bulletin, which is a source of information on a wide variety of educational, psychological and sociological topics, is available (in English) at a cost of 4/— a copy three times a year. Orders for single copies or annual subscriptions may be sent to 1, Park Crescent.

In April I had the privilege of attending as an Observer in Paris for five days the first session of the International Committee set up by Unesco to advise the Executive Board on the major project for furthering Mutual Appreciation of Eastern and Western Cultural Values.

Last month I was the guest of the Edinburgh Branch of the Scottish Section who were anxious to hear about the work of the E.N.E.F. and other Sections of the Fellowship, while Dr. Peggy Volkov was invited by the Italian Section to attend a conference held in Fano in cooperation with *Movimento Cooperazione Educativa*, an Italian organisation similar to the N.E.F., but without our international connections. The relevance of this to the E.N.E.F. is that problems of policy and organisation, such as I referred to in the Report for 1956, were under discussion, and will form the basis of the next meeting of N.E.F. Executive Board and International Council to be held in Belgium next July.

Nearer home, we have had two Tea Lectures, in the first of which Miss A. E. Adams gave an illuminating account of her recent year in the United States. As an Inspector of Schools, Miss Adams was invited to visit a wide variety of educational establishments in many American States, and her talk reflected these experiences as well as conveying a picture of educational administration and social organisation. The second Lecture was by Professor J.A. Lauwerys, who gave a masterly assessment of education in the Communist countries, with special reference to China and the U.S.S.R., both of which he had recently re-visited.

Another activity in the international field is of particular interest to E.N.E.F. members. Education Services, to whose Council we remain as indebted as ever, has made a grant to International Headquarters to enable a survey to be made amongst all the 350 members who attended the Ninth World Conference at Utrecht. It is believed that valuable post-conference information may be obtained from them, and the Conference Counsellors have prepared an enquiry document which will be distributed early this year.

In the warm hospitality and beautiful

surroundings of Newton Park Training College, the E.N.E.F. had what was in effect its own follow-up of the Utrecht Conference last summer. Acting on the wishes of members as expressed in a previous enquiry, the programme was arranged so that everyone who so wished could join both a discussion group and an arts group. This pattern was generally considered successful, and it will be repeated in 1958, with a few modifications. Besides the group work, three evening meetings were arranged on important educational topics. The Conference period was eight days. Most Conference members felt that the programme was too crowded. Next summer, therefore, we are extending the conference by two days, and will start the discussion groups and arts groups on successive days. This means that members will not have to initiate themselves into two groups on the first day. Instead of pre-arranged evening lectures on set topics, several evenings will be left free, and on some of them group leaders and other conference members doing work of special interest will be 'at home' in different rooms so that those who wish to meet them may do so.

Last summer, the conference had no theme; this year the theme will be *The Problem of Values*, and all groups will have this as their topic.

In what sense, then, was the 1957 conference a follow-up of Utrecht? Two features were important — the emphasis on working in small discussion groups, and the opportunity to join an arts group as well as to discuss. Many members had felt the lack of this at Utrecht.

In the event, though not by design, the psychological emphasis at Newton Park, unlike Utrecht, was Jungian. For many of those present this was congenial and appropriate. But it poses a difficulty for an association like the E.N.E.F. and it is as well that this should be faced. It is deeply important that the Fellowship should neither be deemed to favour any one psychological school exclusively to the others, nor find itself a battleground for warring psychological factions. This danger has been realised by our Council. Though the solution of the problems it raises may not be simple, the fact that they are recognised to exist may reassure members

who may have been anxious on this score.

Our relationships with other educational associations remain close and cordial. Last year's report referred in some detail to this liaison work, so to-day I would refer only to two developments. We were invited by the National Book League to appoint a member to its National Council. Our Council had much pleasure in appointing Mr. James Porter as our representative. The other development lies with the Society for Education Through Art, with whom we cooperated, along with ten other organisations, in the Six-day Conference on *Education Through the Arts* held at the Royal Festival Hall last April. Before the Conference each cooperating body took it in turns to be 'At Home' to the others. Our meeting at 1 Park Crescent was very well attended, and an animated discussion followed brief introductory talks given by Miss C. Fletcher, Miss M. L. Hourd and Mrs. Jeannie Cannon on different aspects of the E.N.E.F.'s group work in the arts. In the Conference itself, what might be termed E.N.E.F. Day came on 27th April, when the Chairman for the Day was Mr. E. L. Fereday and the main-speaker Miss M. L. Hourd whose theme was: 'Common Ground Art for the Child's Sake.' Resulting from the Conference a new Joint Standing Committee has been set up on which our representatives are Miss A. E. Martin and Mr. E. L. Fereday. The purpose of this Committee is to continue our joint research to help in solving the problems discussed at the Festival Hall Conference.

Last year the E.N.E.F. was responsible for the very successful Number of *The New Era* on Comprehensive Schools in May, and some of its members collected the material on satisfactions and dissatisfactions of teaching published in the magazine in November and December. Lest this, and our various emphases on group work and depth psychology, lead members to think we have forgotten children and forsaken schools, let it be said that this is far from true. In showing concern for adults, we have perpetually in mind the adult whose life work is with children, whether as teacher, parent, or educational administrator. Our work for Parent-Teacher cooperation is proof of this. Our termly News Letter and Discussion Brief goes out to

affiliated P.T.A.'s and to some individual members. A new edition of *Advances in Understanding the Child* had just been published, and our old friend in embryo, hitherto known to you as *Advances in Understanding Ourselves* is now nearly come to birth with the perhaps more modest title of *Towards Understanding Ourselves*. The story of the group responsible for this forthcoming publication would itself form an interesting case history in group annals, and perhaps something of it will be told in the foreword to the book. The manuscript is at last almost ready to go to the printer.

As further earnest of our concern for children and for schools at the Conference of Educational Associations Mr. A. L. Hutchinson spoke on *Personal Development in the Primary School and its Importance for the Secondary Stage*. Deep and strenuous re-thinking is required both in the primary and in the secondary school, and the E.N.E.F. should be ready to give a lead in this.

Last summer, members received a letter telling them that a programme of meetings in different parts of the country would be drawn up for 1958. After most careful consideration and enquiry, it has been decided that owing to the excellent provision being made, usually gratis, by Institutes of Education in all parts of the country, there is not now the demand for the kind of conference the Fellowship could arrange. In a sense this is cheering news. But it means it is the more difficult to give members some local activity arising out of their membership. Our Council have therefore decided that we should substitute a programme of local Tea Lectures, similar to those given at 1, Park Crescent, which would be comparatively simple to arrange and low in cost. We shall therefore endeavour to do this in 1958 — a development which is in line with the Fellowship Circle idea. Circles are vigorous in certain parts of the country, but there is room for many more, and the call for conveners still stands. Our Branches in Cambridge and Leicester still flourish, and there is a possibility of increased activity in Wales, thanks to the efforts of our Vice-President Dame Olive Wheeler.

An annual report should end on a cheerful note. It may seem strange therefore that I

should have left till last my references to finance. The Accounts and Balance Sheet for the year ending 31st March 1957 are far from cheerful. But our income for the current financial year has been assured by the success of our summer conference and earlier by the magnificent response of members to the Appeal sent out last Spring, when it became known that the Inland Revenue had withheld repayment of tax on covenanted subscriptions. A gratifying proportion of members have renewed their subscriptions at the increased rate, but there are still a number who have neither done so yet nor indicated their intentions. This makes us a little uncertain about our membership. The position about Covenants is also still unresolved, and as the next move lies with the Inland Revenue we can only wait. None the less, the immediate financial situation is better than it has been for a number of years.

The Fellowship is particularly indebted to Miss E. Essame for the contribution she made to its social life and finances by the Garden Party she held at Queenswood in the summer.

Before us lies a year of opportunity. As I sense it, the E.N.E.F. is in good shape to meet its problems, and under the leadership of our Chairman and with the active support of an experienced and energetic Council, backed by a participating membership, it should be able to make 1958 a year of solid achievement.

J. B. Annand, Secretary

U.S.A.

Because of the vacuum left in American representation of the New Education Fellowship as a result of the dissolving of the Progressive Education Association, a number of us have decided to organize a loose federation of small groups of key people interested in the goals of the New Education Fellowship, and willing to represent it in their own locality.

We are not trying to establish a mass organization, or even an organization comparable in size with the old PEA. We think rather of small groups of even as few as three persons in a community who will work, through existing organizations, for the improvement of education

in their own community and in the United States, who will participate in selecting representatives to the international organization of the NEF, who will be persons to whom visitors from other countries to the United States may be referred if they are going to be in that particular locality, and who will keep alive the international aspects of education.

The groups so organized will charge themselves whatever dues they wish but will remit fifty cents per member, per year, to the NEF and possibly a still smaller amount to cover postage etc., to the secretary of the federation.

The groups will by mail ballot, sent out by the secretary, select a president and vice-president of the federation. The president will appoint a secretary who is near him, or her, so they can work together. This office of the federation will be the office of the president elect and will serve to coordinate the activities of the various groups, which however will remain autonomous and simply be nuclei for

the types of activities in which they are most concerned in their own community, and for maintaining the international contacts with the New Education Fellowship.

The New York group has already been established. Its president is Professor Samuel Everett of The City College of New York. The secretary is Gabriel Reuven Communications may go directly to him: 43-30-44th Street, Long Island City 4, N.Y.

I personally am about to take off for Cambodia for a five month job as consultant to the new (and first) teacher training school for rural elementary teachers. I shall not be back at Brooklyn College till September.

Dr. Everett is acting as president of the Federation, as well as of the New York group, until at least two other groups are formed, at which time they, and the New York group, will formally elect a president by ballot.

New Education Fellowship
Carleton Washburne, Vice President

Reviews

A New Series of Twelve Coloured Film-Strips: The Appreciation of Pictures, Anthony Bertram. Double-Frame 'Slide-strips' with full Notes (*Visual Publications Limited, 197 Kensington High Str., W.8. £ 18.18.0 the set, 35/- each*).

The scope of these strips is from Byzantine mosaics to contemporary pictures but the scheme is not chronological. Mr. Bertram devotes the first four strips to the Artist's Medium and 'Language', approached from general principles of appreciation and illustrated by works from all the sources which might together be called 'The Christian Era in Western Europe.' He is concerned to build up in the young mind concepts of Line, Space, Volume, Tone, Movement and Colour. The next seven strips apply these principles to considerations of 'Content' and show how the artist's images and symbols served different purposes in different contexts. He works toward defining and exemplifying the Religious, Realist, Idealist, Mythological, and Historical impulses to be traced in artistic creation. Portraits, genre paintings and still life are validly distinguished

but there is stress on 'overlap' here as in chronological periods. His twelfth strip *Modern Art* brings all the threads together and makes it clear that his earlier strips were tackled in a way which was essential to an adequate understanding of the many-sided reaction — or variety of revolts — against realism.

This material was originally used in an earlier Thirty-five Millimetre Series which is still available (12 guineas the set, 25/- each) but although they are more expensive these new 'Slide Strips' give more brilliant and sharply defined reproduction and colour. For many schools they will have the additional advantage that they can be cut and mounted as 2 by 2 inch slides, with freedom of use beyond that of the Appreciation Course.

E. Lionel Fereday

NOTICE

The Montessori Society is holding an important meeting under the Chairmanship of Dr. Emanuel Miller at the Eugenics Theatre, University College, London. W.C.1., on Saturday March 15th at 2.30 p.m.

The subject of the Conference will be EXPERIMENTAL PROGRESS WITH INFANTS AND JUNIORS. Signor Mario Montessori, who is General Director of the International

Montessori Association and Principal Lecturer and Director of Studies to the Maria Montessori Training Organization in London, will speak on the formation of mathematicians.

Mrs. R. Joosten, General Secretary of the International Montessori Association will speak on some new approaches to nature study; Mr. Claude A. Claremont, B.Sc., and Fellow of the British Psychological Society, will speak on the birth of reasoning in connection with geometry; and Mrs. Claremont, B.S.L., on the functioning of the cosmos in human society as keys to geography and history.

For other particulars see the announcement on page 67. —ED.

EDITORIAL NOTE

The Number on *Modelling as a Remedial Activity for Children*, has had to be postponed until May and the contents of the April issue will include:—

On Being a Potter by Seonaid Robertson; and *Children's Reading* by the late Dr. Kate Friedlander, reprinted from *The American Imago*, 1942, and edited by Dr. Oakeshott of the University of London Institute of Education.

The Reviews will include three held over from this month. —ED.

THE NEW ERA

IN HOME AND SCHOOL

Children's Books and Their Function in Latency and Prepuberty.*

by the late Kate Friedlander, Founder and Clinical Director of the West Sussex
Child Guidance Service, Author of 'The Psychoanalytical Approach to Juvenile Delinquency'
and various papers

I SHALL ask, in this paper, why children, in the latency stage particularly, come of their own free will to read books and stories; further, whether the motives of the teacher who is directing the child's taste in reading coincides with the motives of the child, and what mistakes and difficulties may arise through a possible disparity between these. Material for this enquiry is partly drawn from cases in analysis, partly from first-hand observation of children, partly from a research undertaken by A. J. Penkinson¹ on the literature read by some 3000 children in their prepuberty years.

The very abundant reading matter for children in the latency period may be grouped as follows: family, school, adventure, animal and detective stories, books on sport; and the popular comics and magazines. To which may be added, in prepuberty, occasional historical or technical books, and, here and there, novels from adult literature.

From the point of view of the schools, the majority of these books are of negligible worth. Indeed, it is only the exceptional children's book which, like the classical fairy-tale, finds a place amongst the real literature of the world. Nevertheless, that does not entirely account for the contemptuous attitude shown by most schools. The fact is that, after the child has reached about his tenth or eleventh year, the chief concern of the adult is to offer him a completely different kind of literature; books which contain instruction or are of literary value. This educative aim is again and again disappointed by the child's own inherent tendencies.

The present paper will seek the causes underlying this contradiction between the child's wish and the educational standpoint. I believe that in approaching the problem one must first put the question, why precisely the types of books already mentioned, and not others, should have such an appeal for children of this age.

I should like to start with an observation, which at first sight may seem unimportant. An eight-year-old girl who in school and at home showed some marked interest in history, asking pertinent questions and wanting the answers, just couldn't work up any enthusiasm for *A Child's History of the World*.² It wasn't as though this book were in any sense beyond her intellectually. But at best her interest in it could only be described as 'respectful'. She did read it, indeed, but without a vestige of that keenness so readily accorded other books. Obviously it disappointed her, although she would love to have the same *subject matter* related or read aloud to her. We realize, of course, that in story-telling, as in reading aloud, the relationship to and the personality of the story teller or reader play an essential role, which is lacking when the child reads to himself. But this fact is by no means a sufficient explanation for the apparent paradox in the case I have mentioned,

* *The American Imago*, which published the original much longer version of this paper, Vol. III, Nos. 1 and 2, April 1942, have kindly given us permission to reproduce it. We are indebted to Dr. Edna Oakeshott of the University of London Institute of Education for bringing the article to our notice and for cutting and editing it. In doing so she had to omit the technical passages so as to bring it within the limits of our available space. — Ed.

¹ *What Do Boys and Girls Read?* London, 1940.

² Hillyer, V.M.

for, after all, children of this age read other books on their own. Apropos of this, Hillyer, in the introduction to one of his books, describes what steps he took before letting it appear in proof-form. Aware of the difficulty in presenting this particular branch of study (world geography) so as to be acceptable to children at this stage, he experimented by making the youngsters themselves his critics. So he first read them his book as lessons, chapter by chapter, and not till he was convinced of their wholehearted appreciation, and their understanding of the subject, did he send it to press. Great was his astonishment, when the children, on reading this first proof for themselves, no longer evinced any particular interest.

Reading, apparently, for children of this age serves a different purpose from that of imbibing knowledge, even when the child of his own accord is eager to learn, and knowledge is presented in a suitable form. On the other hand, some of the children's books of the latency period are read with just as much enthusiasm to-day as when they were written, in spite of difference in education of the most far-reaching order. This fact is already familiar to us in the case of the fairy-tale. The reason for this appeal must be that these books contain something which keeps them up-to-date in the eyes of the child, a something, which, perforce is wanting in the history book, no matter how excellently it may be written.

So we are led to believe that, exactly as with the fairy-tale, some books exercise their power of attraction on latency-period children through their emotional content. When one reads a number of these books as a grown up, it is impossible not to become aware how the richness and colourfulness, which we still feel in the fairy-tale, are gone out, and, instead, how monotonous we find them. This lack of colour is due to a few particular themes which, with extraordinarily slight variations, are repeated over and over again, frequently indeed within one and the same book.

For instance, it is most noticeable how constantly the child's environment, in the story, suddenly changes. All at once, from impoverished circumstances he goes to live in a castle, or *vice versa*; he leaves home, nursery or

guardians for a school life, or leaves a kind relation to be with other people who treat him badly, and, again, the other way about.

There is *Little Lord Fauntleroy*.³ He suddenly bids goodbye to humble middle class conditions in America to come to England and the great ancestral home; in the course of the story he is threatened with a return to poverty before being finally established as the rich heir. Or take the same author's *Little Princess*, a rich and spoiled child, who simultaneously with the news of her father's death, learns of her sudden loss of fortune. So instead of being, as hitherto, the school's darling, she has to earn her living as a kitchen maid, till, after many vicissitudes, she succeeds in coming into her father's heritage. The tension of this book is particularly heightened and sustained by the fact that the father's friend, who is searching for the child the world over, actually lives next door to her for months, without ever knowing it. At night his servant changes the bare attic of the kitchen maid into the room of a palace; in the morning the carpets and other furnishings are taken away again, so that the dramatic change is of a daily recurrence. Then again there is *Heidi*⁴ who leaves her grandfather's mountain hut to go to live in the rich nobleman's house in Frankfurt. In many stories this change of circumstances is not so stressed, sometimes it will be only hinted at, but, it is hardly ever altogether absent.

Another point in common, and to be found again almost exclusively in books of the early latency time, is a peculiar family situation. Only one parent is living, — usually but not always the one of the opposite sex, or both parents are dead and the child lives with a relation. Lord Fauntleroy lives with his mother, Heidi with her grandfather, the Little Princess with her father and later, with her father's friend. Generally speaking the family situation is thus constituted from the outset of the story; in any case the death of the other parent is a minor detail, even if it occurs later in the story. Relations between child and father, or with his mother, are usually particularly good, the boy replaces the father, the girl her mother, and the

3. Burnett, A. H.

4. Spyri, J.:

grown ups fall in very agreeably with this substitution. If the heroine of the story is a girl, then she is sometimes the eldest of a large family whom she mothers.

Another oft-recurring theme is the 'taming' of bad and intractable grown ups, through the child's goodness and innocence and his fearlessness and belief in the excellence of the adult. Heidi converts her grandfather and turns him into a sociable being again; in the same way Lord Fauntleroy succeeds with the tyrannical Earl, who is held in such universal fear. The schoolmistress's spitefulness quite fails to impress the Little Princess, so that in the end the mistress is afraid of the child instead of the other way round. In adventure stories this taming of the hostile outside world plays a big role, though, to be sure, it is rather differently worked out.

A further peculiarity shared by these books and which surely accounts too for the boredom they produced in the adult, lies in the character-drawing of these child heroes and heroines. They are usually from the beginning of the story very good, very brave and very moral. Lord Fauntleroy, Heidi and the Little Princess display a triumph of ethical qualities which even the severest teacher in his most extravagant dreams could not hope to improve upon.

These few basic themes, meagre as they are, supply the scaffolding for most books of the early latency years.

Analytical study of the fairy-tale has proved that its emotional content presents the Oedipus wishes and proposes ways for combating these, or in other words, this unconscious content of the fairy-tale tallies with the conflicts pertaining to the child's age. When one pays closer attention to the themes in children's books of the latency period, it is not hard to recognize in them some universal phantasies and defence-mechanisms which are characteristic in the child's development at the beginning of latency.

Freud has described the most striking of these phantasies as the neurotic's 'Family-romance'. This fantasy has its origin in the innate urge for separation from the parents and receives its driving force from disillusionments which evoke the child's criticism of his parents and challenge him to make comparisons to their

disadvantage. This phantasy, which is sometimes to a certain extent conscious, of course bears the recognizable signs of the old unconscious Oedipus phantasies, so that, for example, the boy evinces more hostility towards the father, the girl towards the mother. External and accidental factors can give occasion to this phantasy, as when there is acquaintanceship with people of a higher social standing. At the same time, disillusionment about the infallibility of his own real parents which has meanwhile made itself felt will be largely dispelled, since the phantasy attaches itself to the new parents who figure in it as omnipotent.

Variations of this phantasy are fairly easily recognized in the latency book theme first discussed, where the child of poor circumstances is suddenly transported to a palace, or leaves those who have brought him up for quite another entourage. As already stated, this change motive is seldom altogether absent. This finding is in complete agreement with Freud's assumption that the family-romance, though in truth a phantasy particularly observable in the neurotic, is scarcely ever missing in the normal healthy child. The more frequently this change-motive repeats itself in a book, the more heightened is the tension, naturally, for the child.

A peculiar family situation has been described as the second continually recurring theme. The child replaces the deceased parent and in so doing a successful identification is represented. The wicked step-mothers of the fairy-tale have vanished, but eventually one meets them again in the later latency books as nurse, school mistress, etc. In connection with this it is quite interesting to note how the narrow-minded, but kindly disposed governess in the book *Heidi* has been made a sort of witch in the film, the latter thus reverting more to the fairy-tale, and, therefore, better adapted to younger children. A partial fulfilment of the oedipal wish is contained in this typical family situation — the parent of the same sex is dead, but there are no conflicts existing because of the death. It is a matter of the oedipus wish getting its ideal fulfilment, with repression of all aggressive tendencies, which in the fairy-tale still play the principal role. We see the partial sublimation of

the former instinctual wishes in successful identification, and perceive the partial fulfilment of the old aggressive tendencies in the non-existence of the parent of the same sex.

The third theme, the good child's taming of the grown up, has been described by Anna Freud⁵ as an example of an Ego-defence mechanism. She recounts different animal phantasies of children, in which the wild animal, having first been tamed by the child, then becomes its protector. This mechanism serves to overcome the real and actual fear of the father, in allusion to which she points out how children's books make use of this mechanism. I can but corroborate this, and stress how large a role this theme plays in the greater number of books of the early latency period, and what especial pleasure it seems to afford the child. Even in books for the later latency period this theme is still of some importance.

The exaggeratedly moral characters of the child heroes and heroines, particularly pronounced in books of the early latency period, reflect the high, unfulfilled demands of the Ego-Ideal, the earlier struggles and conflicts having ceased to exist.

I think it has become clear how these latency books, just as did the fairy-tale earlier, represent a faithful mirror of the conflicts which correspond to the child's age, and, in the same way, suggest solutions conformable with the Ego's development. In the books of the early latency period instinctual claims no longer come into the open, gratifications of the component instincts have disappeared, cruel killings, violent forms of death are no longer encountered, and the wicked stepmothers and witches have departed. It is true we still, and continually, come upon fulfilled instinctual wishes, but, generally speaking, it is the fully accomplished identification and the successful sublimation which are represented, along with the functions of the Ego's defence-mechanisms, these taking the place of the direct and external suppression of the instincts.

A less generally widespread theme should now be briefly considered. In certain children's books there will be a lame child who, either through his own resources or due to the aid of other children, learns to walk again. Or, maybe,

it is a blind child who recovers his sight. Frequently the children are girls; in Burnett's *The Secret Garden* it is a boy, whose homosexual attitude to the father provides the tale with its focal point. Another aspect of the phantasy is to be seen in numerous books about riding which feature so prominently in English children's literature and which, in my experience, are especially read by girls. The principal theme most often to be met with is that of a girl who has set her heart on having a pony, — a desire which is finally realized. The same theme appears in boys' books in the form of absolute fearlessness on the part of the child in the face of every possible kind of danger. This naturally prepares the way for the typical books for boys of the later latency period, that is to say, adventure stories.

As shown by Jenkinson's investigations, children's reading of the later latency period and prepuberty changes only in the predominance of one or another group of books, not in the quality of the selection. A detailed study of his findings however, makes it possible for us to examine the analogies existing in the child's instinctual life and his choice of books in prepuberty. In this enquiry, the selection from the so-called adult literature and the popularity of these various books is separately classified for boys and girls. The most popular books for boys, between the ages of twelve to fifteen, were *David Copperfield* and *Treasure Island*, while for girls *David Copperfield* and *Jane Eyre*. We shall presume from what we have ascertained so far that these books are singled out from a very considerable number of other novels because they probably offer children phantasies corresponding to their own in the least disguised manner.

In the psychic situation of children about the age of thirteen, phantasies are no longer the same as at the beginning of latency. Under the pressure of physiological maturing, and, thereby, of the renewed flaring-up of sexual desires, conflicts which were previously repressed now receive fresh impetus. During the earlier stage of latency, the psychical task for children of either sex, from the viewpoint of psychic economy, is the same, that is to say, the repression of conflicts. With the approach of

5. Freud, Anna: *The Ego and the Mechanisms of Defence*.

prepuberty and the attendant rekindling of the instinctual life, the sublimation of instincts, and the building up of defence-mechanisms come once more to the fore. In the phantasies which now emerge, one can recognize in what way the Oedipus complex is being dealt with.

Treasure Island stands for the typical adventure story whose phantasies suggest a possible denouement of the Oedipus conflict, or rather whose phantasies answer to a definite phase in the dissolution of the Oedipus complex. The hero, who is about fifteen, leaves his mother to be taken on by a party of men in their hunt for treasure. Owing to good luck, bravery, disobedience to orders, no matter what, he learns of the treasure's whereabouts, discovers the conspiracy among the pirates, comes repeatedly to the rescue of his fellows, and outwits the most dreaded of the pirates. He saves his own life by intimidating the pirate ringleader — this slip of a boy — with the news that he, the youngest of them all, has been the one, right from the start, to see through and to foil his plottings. The boy, in these ways, measures his strength with his father's, the father image being represented by various good and bad characters in the story, and so becomes acknowledged by all as a rival on an equal footing. This phantasy overshadows everything else, the original cause of the rivalry, the competition for the mother, is altogether pushed into the background. The homosexual attitude to the father, which constitutes a significant phase in the dissolution of the Oedipus complex, seems to be the unconscious content of many adventure stories.

In contrast to the boy, the girl enters the latency period with an attachment, still sexual in character, to the father, and still harbouring hostile feelings against the mother. In *Jane Eyre*, designated by the author as autobiographical, these phantasies break through in almost barefaced fashion. An insignificant, seemingly unattractive girl wins the love of a man twenty years her senior and of higher social standing in whose house she has the post of governess. Her relationship to Rochester portrays the fulfilment of the Oedipus wish in a relatively undisguised form. Indeed, a special point is made of the fact that Rochester could

be Jane's father and of the filial feelings she entertains for him. He is married to a woman who is demented, and keeps this marriage, which he does not acknowledge, secret. Despite the subordinate and despised position which Jane holds in Rochester's house, and her insignificant appearance and inexperience, she manages, in very short time, to gain complete mastery over this self-willed, autocratic man. Alongside of a masochistic devotion she makes full and conscious use of this power of hers. When Rochester has lost his right hand and his eyesight, and so is rendered quite helpless, Jane becomes his wife.

It is certainly no coincidence that *David Copperfield*, the book held dearest by both sexes in prepuberty, should also be autobiographical, indeed Dickens' only autobiographical novel and of his own works the author's favourite. In this novel we find again almost all the phantasies already under review; the family-romance, the typical family situation, and a sado-masochistic phantasy, represented in the relations with the step-father, at school and in the factory, while in the first marriage with a woman very clearly characterised as the mother-image can be recognized the Oedipus wish. Indeed, these phantasies play only a subordinate part in the novel; its incomparable character-drawings hold the foreground, but according to my experience, the childhood episodes and when David is still a youth, make this book what it is for children. They will very often skip the parts about the Micawber family.

I believe these novels are preferred to other books because the phantasy-content matches this particular stage of the child's emotional life. In the child's inner development, as in these books as compared with those liked in the early latency period, we see, the reappearance of old conflicts in their new form. The heroes and heroines have to struggle once more, but the struggle has become one of conscience much more than with the outside world, the crude expressions of sadistic and masochistic instincts appear in the disguised form of a sadomasochistic phantasy. The family-romance and the typical family-situation, as well as the taming of the hostile outside world are still important

attractions.

To return to the incident of my introductory observation: the reason for the little girl's being unable to read the history book with any great interest lies in its failure to provide sufficient phantasies for her stage of development. This seems to give force to our argument that at this age the function of reading is still not concerned with acquiring knowledge, but with gratification of the instinctual life, which was earlier the function of the fairy-tale.

There are some further instances observed by Jenkinson which give support to the belief that reading as a source of instinctual gratification extends to puberty. He found that when children read a lot, their reading, especially about the age of fifteen and onwards, includes historical and technical books as well as a good selection of novels and plays, whereas with children who read little, the choice of what he calls 'better literature' is also more limited. Moreover, in comparing the curricula of different schools, he finds that children's interest in reading develops independently of stimulus in the classroom. He infers, therefore, that this reading of so-called trash in prepuberty is an inevitable phase of development for children of this age, through which apparently every child passes. The fruitful time for instruction in real literature does not begin till after the fifteenth year. Jenkinson expresses surprise that opposition to the literature preferred by children remains so strong that, even in modern educational methods, when in other respects the authorities let themselves be guided by the child's own inclinations, no allowance is made in the school syllabus for this kind of literature, and adult tastes are still impressed upon the children. In spite of the immense difficulties which the teacher has to contend with in his literature courses for these age groups, it does not seem to have occurred to anyone that the literature itself may not be well suited.

Parents and teachers seem to betray the same attitude to the child's own reading that they do to masturbation: memories of their own experience at this age are denied, the child is charged with wrong-doing, and usually the books he really wants to read can only be read in secret.

We do not need to look to the adults to find this contempt for tales which have become discarded. Children themselves behave in exactly the same way. Scarcely is the fairy-tale stage over than the child declares it to be ridiculous. Similarly a nine-year-old boy who the year before would read and re-read *Little Lord Fauntleroy*,⁶ suddenly bursts out that it is absolutely stupid, adding that never in the world could there be such a good, boring and disagreeable boy. In the same way children frequently look back with scorn on mastered conflicts, especially when they still feel none too sure of themselves in the newly attained stage. The child's attitude to fairy-tales and stories of the latency period is usually attraction as long as the emotional content suffices his own needs, and a contempt once the emotional phase is outgrown.

The adult is strengthened in his opinion that the reading of such literature should be forbidden, by the plain fact that instinctual gratification derived from it can clearly be observed in children while they are reading or listening. Some literally masturbate, whilst others develop masturbatory equivalents. With many the reading of this 'trashy' literature becomes an obsession. This is evident in the struggle which some parents have to prevent their children from reading in bed at night.

We have now viewed the subject of the child in relation to his undictated book tastes from two angles. On the one hand I have tried to show how he feels himself drawn to those books containing the phantasy with which he himself is engaged. These phantasies, by their derivation from day-dreams, still testify to their original connection with masturbation. From the presented material the conclusion can be drawn that for a great number, perhaps the majority, of children in latency and prepuberty this bit of instinctual gratification provides the impetus for reading, and for this reason the choice of books is such and no other. According to the psychic structure and the age of the child, the pleasure thus obtained is still either very near to the sexual pleasure gained from masturbation, or it is already in process of becoming a little

6. Do children still read it? — Ed.

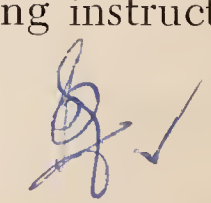
more detached from direct instinctual gratification.

Now what happens to this Ego-function after puberty? As we know, the function of reading, when puberty is over, remains sexualized for a considerable percentage of people for whom it is still a means of gratification for phantasies and day-dreams. Even when sublimation in this realm has been highly successful, traces of the original function of reading can still be discovered: I have only to mention the reading of detective stories. If the claims of the Ego-ideal are out to make reading a desexualized ego-function and this development is only partly successful, disturbances of work can arise which one finds not infrequently in the analysis of intellectuals. There is difficulty in summoning the concentration necessary to the serious preparatory reading for the work on hand. The temptation to weave phantasies, or shall we say, the temptation to masturbate, which can normally be suppressed, breaks through just at this point.

If it is true that the development of reading to a fully desexualized ego-function runs along the lines here suggested, then these should lead us to some conclusions concerning education. It has been shown that the child still reads for gratification's sake, whilst the teacher expects a desexualized interest. From this difference of motive arise misunderstandings which can only hinder this ego-function from developing to its desexualized form, or leastways, from advancing properly. I have spoken of the disapproving attitude of the majority of grown ups to the typical literature of this period which makes effect in various educative measures, from outright prohibition to the attempt to impose upon the child books more agreeable to the adult motives. To forbid the reading of typical latency and prepuberty literature can only produce effects similar to those called forth by the former forbidding of masturbation. How the child deals with this later ban depends on his psychical structure and on his previous experiences. Such prohibitions, meaning as they do, a re-emphasis of those which were once directed against masturbation, will but work to the detriment of the further development of the intellectual activity of reading.

If a book is to be read with any appreciation at all by children, it has to contain those phantasies which are relative to their stage of development. Whether the book is otherwise realistic or phantastic does in no way influence the child. I should like to refer here, by way of example, to the realistic book *Emil and the Detectives*, which children have welcomed into their literature with open arms. Despite its realism, we find, once again, all our phantasies in this book, with indication of the family-romance in Emil's leave-taking when he visits the big city. As usual, there is no father, Emil's having died young, so the son takes over his place and becomes his mother's invaluable right hand. He is a high spirited, manly youngster, full of ingenuity. To get the better of the thief, he no longer needs to be tradition's paragon of virtue, but succeeds through the use of his keen wits. Instead of the mythical million, he is enriched by the gift of fifty well deserved marks. In this book the usual phantasies are no longer represented without disguise, but have been worked upon so that they stand removed, to a certain extent, from the original material. Owing to this, probably, the artistic standard is a higher one. Such indeed was the aim prompting the spread of this realistic literature, but children do not take to a great number of these books. We now know why.

My advice therefore, put briefly, as to what attitude schools should adopt to children's reading in the latency period and prepuberty, is roughly as follows: I believe one should avoid prohibitions of every possible kind, since these, for the above-mentioned reasons, can interfere with the development of reading toward a more desexualized Ego-function. I do not think there is any value in introducing children too early to literature, which not only in its style but also in its contents takes no account of the psychic stage of development of the child. Bearing in mind what stimulates the child to read, it will be best to let the child follow his inclinations, offering him at the same time books which, while providing phantasies to correspond to his particular phase of development, yet combine with these the value of either being instructive or of having artistic merit.



Drama and the Child: Some Thoughts and Experiences

Barbara Bunch, Lecturer in the Drama Department at the Royal Academy of Music

THE value of drama to the child and its place in education are no longer in dispute; but some teachers still look upon it solely as a means of satisfying the child's need for self-expression, whilst others think no further than the presentation of an annual school play, in which the children are expected to give a disciplined, polished performance. After fifteen years' experience in an independent girls' secondary school, I feel that neither of these views represents adequately the contribution dramatic work can make. In my opinion drama most successfully fulfils the psychological needs of the child when there is a steady, continuous development through the school from the spontaneous dramatic play of the juniors to the 'sixth' form production. Throughout, the child's world of drama should have its own integrity and never be an imitation of adult acting.

In the school where I have been responsible for drama the children's dramatic work continues throughout their G.C.E. years, and since I have co-operated closely with the English staff the children gradually link the literary and the dramatic. They have acquired, too, a deeper understanding of their set books through interpretation of the spoken word. This is especially the case with poetry.

It is essential to realize the delicate and subtle relationship of the teacher and the group during the guidance of this creative work, for drama is fundamentally an approach to life. The actual function of the teacher in the earlier stages is to 'be there' to help when required, and later on to take over the more active role of producer; but the very sensitive intuitive quality needed is harder to define. Throughout all stages drama is the experiencing and acting out of real feeling and emotion, and the teacher and producer must have sensitive alertness, so that the child understands and feels, but is never frightened or out of control. Many of his needs can be satisfied by 'acting out', but they must be understood and met without imposition or domination.

Even small practical things such as a costume or a property may be of great importance: in one particular play which the children had made up, at the exciting moment of putting on costumes one child (difficult in school life but loving her drama period) clung to a pair of tights as though her life depended on having them. They were too big and not very nice, but that did not matter, — it was essential to her that she should wear these tights. It is on occasions such as these that the teacher must realize the difference between a real need in a child, and the vanity which grabs a few more jewels than anyone else! The teacher must also be responsive to the atmosphere of the group, and be ready to change her ideas when the children's mood needs a different outlet. Easy and natural discussion is very important. I remember one session with a group of ten-year-olds: it was very cold, and I was wearing a thick bright sweater. The children were clustered round me and one of them felt it and said, 'Is it as warm as it looks? I like the colour.' Then there was a discussion on the cold and how you could keep warm, and on all kinds of sweaters, including fishermen's, and finally the group decided they would make up various scenes round the idea of warmth and cold. We had igloos, polar bears, fishermen, antarctic expeditions and modern centrally heated houses! Every teacher knows the joy of what responsive children give back, and in the spontaneous medium of drama this is specially marked.

In the first years of the Grammar school children are receptive and quick and eager to adapt themselves, and in these years the informal drama and movement of the Junior school should go on. Through the use of stories from great literature or the invention of plot by children themselves, the teacher can encourage a gradual development of the feeling aroused by the characters and situations. If they are given complete freedom of choice of material the dramatic possibilities are greater once the essentials of what is alive and rich have been grasped.

I do not find that writing a scene as a 'prep' is of much value; a gradual building up of situation and dialogue is so much an alive group activity; and it is amazing how children can sift the real living words from the obvious ones or the clever ones put in merely for effect. It is also a great help when a real appreciation of the spoken word in poetry goes hand in hand with their improvisation, for the children's work is enriched and their vocabulary widened. It is very important that free movement should continue with these ten to eleven-year olds. The use of a drum or tom-tom can help movement rhythmically and emotionally. After doing free movement, I let one form listen to an insistent beat on the tom-tom; then in smaller groups they built up scenes suggested by the sound. To one set the beat was the step of a gaoler walking up and down outside a prison, and they conveyed the emotional response to this; to another it suggested a jungle, with a native tribe in the distance; to a third a clock with its relentless recording of time. This group made up words to the beat, and brought in the different associations the passing of time had for them. The free movement led to something real, with an emotion behind it; in some cases words were introduced, in others the feeling and movement were sufficient.

I am concerned here not so much with specific material to be dramatized as with the value of dramatic activity which reflects the stages of the child's own development. The children built one play round the idea of a theft in a market, and this, called by the group 'Lost, Stolen and Found', showed a vivid knowledge of life and character. The title had symbolic significance. One girl was the mother of a large family, voluble, affectionate and harassed: as the rehearsals went on the number of her children increased to twenty. (Dylan Thomas showed an amazing insight into this trait of children's exaggeration in *Reminiscences of Childhood*, and drama gives it a healthy and often amusing outlet). Two other children were lovers, and they expressed this relationship in a sincere unselfconscious way. As they came back to the scene of the crime and all the excitement of a grand climax, they produced a spontaneous last line, 'What do stolen goods matter to us?',

and kissed as a matter of course.

Another group decided to make up their version of *The Emperor's New Clothes*, a good dramatic situation for any age. There was keen discussion about the characters and plot. Hans Anderson's subtle ending did not satisfy children of this age and it was sometime before they could decide how to end the play, — should the Emperor's pride compel him to continue his belief in his new clothes, and the weavers get away with it, or should he acknowledge his mistake, and bring the villains to justice? They finally decided that the first was truer to the Emperor's character. They cast it themselves with one interesting result, — one of them had been moved down from another class because her work was not up to standard and, led by the girl with the greatest dramatic ability, the group decided that she should play the Emperor. Children who work together in this way often show unexpected sympathy and understanding. Amusingly but not surprisingly this leader, who herself played the Chancellor, could not help making this character one of the most striking in the play.

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This question of casting is a very important one. Although it is good for the children to decide as much as possible for themselves, the teacher must be alert to see that when individual children are ready or need to play a certain kind of character, they get the chance. This is where a really confident relationship between teacher and group is of great importance. Through building and developing a character, a child comes to understand many of his own difficulties, and acquires a greater sympathy and sensitivity to those around him. This is of course to a large extent an unconscious process.

The early adolescent stage is the most difficult. The strain is eased if movement and drama are carried on in the right way throughout the child's school life, but there is still likely to be a certain amount of tension. I observed one girl from the age of ten to seventeen; the first three years she was full of confidence in her dramatic work, highly imaginative, able to improvise with life and spontaneity, and never at a loss for words. She read and spoke poetry with joy and understanding. Then for a year or two she seemed afraid to give rein to her imagination and feeling; I realized that no pressure or coaxing would be of any use; she still enjoyed drama but was unable to convey her feelings, though she herself seemed to be unaware that this was so. But, and here lies the value of drama where the school is not aiming at making actors but is working always with an educational view in mind, suddenly all the creative feeling within her came through, with more control and maturity. This understanding also showed in her social relationships with her school fellows.

At the difficult stage of adolescence there is plenty of suitable poetry, but it is a different story with drama. The child needs something more than his own words, but he is not ready for the work of the great dramatists in full, and there is little really good material in between. These children clamour for scripted plays, and even if those which are available are not all that one could wish for in dialogue, character and plot, it seems to me better to use them, and work through this phase, for they will then appreciate all the more the great plays

which will satisfy their unconscious need for richness of experience and depth of character. It is in these that they learn to realize the conflict of character and emotion, of love, hate and jealousy, which they do not recognize and are often afraid of in themselves. In a rehearsal of *Twelfth Night*, the girl playing Orsino found the intensity of his outburst, 'Why should not I kill what I love?' very difficult to re-create but after a discussion about the strength of the love and hate it is possible to feel for one person, she was able to grasp the significance of the line.

The girl who played Sir Andrew Aguecheek was of rather limited intelligence (this particular school has no entrance examination). Sir Andrew is a witless part which one tends to think can be played only with intelligence. But this child's spontaneous joy in the character and her sense of timing and comedy made hers an alive performance. As so often happens in drama, she came into her own in this part and the success helped her in her social relationships in school and even in her book work.

Through these various stages the group will arrive at a disciplined yet free and spontaneous achievement of a Shakespeare play, and what is termed 'a school play' becomes a real living creative activity. This was shown in a recent production of *Romeo and Juliet*, satisfying from both their own, and ultimately the audience's, point of view. After four or five years of dramatic work the group was ready for this at the age of fifteen and sixteen. Two in the cast were seventeen. It is not necessary here to deal with the technical details of the production; what matters is the inner growth and development which young actors experience when they are ready emotionally, and have enough technique to bring such a play to life with sincerity and conviction. The first discussions on the play — characters, growth of love, and the tragedy which this brought, the hatred and despair — were most interesting and showed how children can bring their own experience to light and use their fantasy life to imagine and interpret feelings and situations through which they have not lived. The play had to be cut because of time in rehearsal and performance — but not for Mr. Bowdler's

reasons. Even the most bawdy lines of the Nurse and Mercutio were left in. These were discussed, and then as rehearsals progressed, the children felt they would rather leave out some of the lines, not through embarrassment, but because they realized that at their age they could not speak them convincingly. The part of Mercutio was doubled, and it was interesting to note that one girl, the more sophisticated, spoke more of these lines than the other.¹

The Juliet was only just fifteen: she understood the tragedy, but it was some time before she could convey the early happiness of her love for Romeo, and this never quite reached the level of the more tragic parts — at this age the tragedy experienced in her imagination was more real than the coming of love which might have seemed more appropriate to her age. The Romeo was a little older and was able to convey the full development of the character, from the love sick boy to the desperate man. She was so much in the character that at first I felt that the strength of emotion might be too much for her, but after a discussion on Romeo's state of mind, and a few rehearsals in thinking more technically, she was able to convey Romeo's suffering without too much strain on herself, — indeed one could still see in her the motherly eleven-year-old with her twenty children!

The children were so absorbed in the atmosphere of the play that each one felt her importance. This was very apparent after the death of Tybalt. The play was produced on an open stage, and Tybalt was carried off on the shoulders of six citizens; the Prince, the Capulets, the Montagues and the crowd following. The procession moved off to an exit on the audience level. Every girl was so living in the situation that its effect was deeply moving. The girl who played Tybalt was absolutely relaxed — and this was a great achievement for her, an intelligent, but highly strung and rather aggressive individual. She had very much wanted to play the character, and in doing so, after considerable preliminary difficulties, seemed to find relief from her 'pent-up-ness' and gained enormously in relaxation and control, both in the play and in school

life. Everything was done by the children themselves — the set, lighting, music and stage management. No staff were needed behind at the performances, although the staging at this particular school presented very great difficulties. The children created their own discipline which came naturally without any forcing.

The part an audience plays in children's drama is very important. Naturally, in early dramatic play, and in improvisation in the Junior school, an audience does more harm than good, because the interest of the child is divided and spontaneity may be lost. But I differ from those who think that children are better without an audience until they are at least fifteen. Where drama has progressed along the lines I have described, the child has the right relationship with his audience; he realizes his play is not complete without one and, as it shares the play with him, his absorption is the more complete. The first audiences should be of the child's own age, who will see the play from the same point of view, and they should be physically near him, in fact, almost part of the play. At later stages, an intelligent and responsive audience is the greatest help to young actors.

If from the earliest stages of spontaneous dramatic play until, and during, the time when he can understand and interpret the work of the great dramatists, a child is allowed freedom in the choice of material and in the expression of himself in the ways I have described, he is likely to make an easier adjustment to life and a more valuable contribution towards it.

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¹ The same point was noticed in *Much Ado About Nothing* when there were two complete casts; one group wanted to cut more than another.

On Being a Potter

Seonaid Robertson, Formerly Senior Lecturer in Art at Bretton Hall Training College;

Author of 'Creative Crafts in Education'

BECAUSE I personally have gained so much through the practice of my craft, may I try to explain something of what it means to be a potter?

Clay is the very stuff of this earth. It was once hard granite, thrusting in sharp blocks out of windswept moors; granite which softened through ages of time and which eventually decomposed into clay which was washed down by the rains into the beds of rivers, spreading at flood times over the flat valleys where, among the coal seams or the gravel beds, we now find it.

To be a potter means to take a lump of clay, plastic from its damp thousand-year long journey to the potter's bench, and to work it to increase that essential plasticity. Families of Japanese potters, we are told, used to lay down clay for their grandchildren as European connoisseurs laid down wine. A good clay, like a good wine, has a bouquet. Clay waiting for use may be exposed to the sunlight and the frost, but it must never be allowed to go quite dry, because its precious plasticity depends on each molecule rubbing up against its neighbour in a little film of water.

The clay is thinned with water to help it through the sieve which sifts the stones and grit, and then it has to be worked into a more plastic state. This can be done by plunging the hands elbow deep into the dark mass and squeezing the soft handfuls through the fingers. But better is the traditional method of 'walking the clay' in a great tub, stamping up and down, treading it underfoot till it grips the heels and almost seems to threaten to engulf one. By this time one's body is becoming deeply aware of the clay and other awarenesses are falling away. One seems to have gone down into something unformed, primeval, and to have almost given up oneself to it. As the clay firms up underfoot one cuts a lump of it with a wire and works it between the hands with a rotating motion whose rhythm is imprinted visibly on the shell-like

form which results. This breaks up stray bubbles of air and gives the whole mass an even consistency. Not just the arms but the weight of the whole body is involved in this, bent on it in a rolling motion, which often induces a humming or singing under the breath. So the first simple shaping of the inert mass in this shell-like whorl happens incidentally in the process of preparing the material. Now it is ready to be rolled into balls for thumb pots, or into coils for building, or to be thrown on the wheel.

Not only does the clay of one district differ from that of another, being sandy, short, pliant, supple, flaccid, slimy, but every batch of clay has its own character and its own qualities. In a deep clay mine slight variations in the type are often detectable through bands of colour on the clay cliff face. In the best clay mines the clay is dug and sorted not by a large scale mechanical excavator, but spadeful by spadeful. Through previous encounters with this batch of clay, in handling, kneading, wedging and in working on the wheel preparatory to making the shape, the potter is 'getting the feel' of this particular batch and is discovering how it reacts to pressure and to pull before he can be quite certain what may best be done with it. This is why a good craftsman does as much of the preparation of his own material as possible, and why students and children must do so too. One is sensing the feel of this particular batch (as in the case of a carver *this* piece of wood or stone, and in the case of a spinner *this* batch of fleece). In addition, this leisurely preparation which cannot be hurried entails three things, which might be summed up as letting go, going down into the clay, and shaping from a new centre. Potters will know in terms of clay what I mean. I will try to put it into words. First there is a slowing tempo, a relaxation from the pace of life to the slower rhythms of craftsmanship which are bodily rhythms. Then the intellectual grasp of things — all one knows *about* clay, *about* the processes slides into the back-

ground — or at least there is a withdrawal from reliance on this to an acceptance of the direct sense contact, the validity of a different kind of knowledge, the willingness to have nothing between oneself and the clay, almost to be the clay. Now in this state of openness, receptiveness, the hands and the clay between them evoke images of forms: associations of other pots drift into the mind — or rather into the fingers — tentative, dissolving and reforming as shapes felt within the body in their hollow or swelling forms. Then, emerging imperceptibly from a number of merged images, one image rather than another, one not yet grasped but only glimpsed between the fingertips, is directing the shaping more explicitly, directing with mounting tension, till a quiet, deep, but still relaxed concentration narrows on the shaping of the final form.

But the act of creation is in the long process of interaction between man, material, not in the few moments occupied by the actual 'throwing' on the wheel. 'Throwing' is precisely descriptive of the beginning of this action. The experienced old potters do hurl it on to the centre of the spinning wheel. Here, laved in more water, the lump is centred between the hands but with the whole body. The weight is taken on the ball of the foot, and one is conscious of the forces of the solid earth which is felt through the muscles of the calves, of the thighs, of the loins, of the shoulders, a force drawn up and directed downwards through the arms, so that beneath enveloping hands the thrust of the earth is poised against the thrust of the centrifugal force of the wheel. To learn to use one's body thus as a mediator without strain or force, to centre the lump of clay until it spins like silk beneath the fingers, that is a perfection of co-ordination, an exquisite sensation of wholeness.

Clay may seem to the onlooker inert stuff, but the potter knows that clay on a spinning wheel has tremendous force. Let it get one fraction out of true and the whole lump may swing up and hit him in the face. Now, his clay completely under his control, he draws it up between wet hands in a tall pillar and presses it down again to a squat beehive and draws it up and presses it down repeatedly, persuading,

as it were, the clay to be flexible and plastic, enticing it into the way it has to go in a rhythm of thrust and recession. The idea which the potter has held in his mind will be modified a little this way or that at this stage according to how the clay answers to his fingers. Now he centres it, still spinning firmly on the wheel, finally and perfectly, pausing for a moment to confirm its absolute gyration. Then he plunges his thumb to hollow the centre, allowing it to be sucked down into the very heart of the mass so that the solid pillar is opened into a hollow kernel. Now the base of this hollow must be flattened with an outward stroke and the thickness of the section between sensitive thumb and the inanimate wheel must be sensed precisely. (Previous practice in making pressed dishes will have refined his perception through thumb and fingertips). When the base is pulled out into a small circle for a tall pot and a wide circle for a flat pot or a bowl, he begins to thin the walls by drawing the hands up with the clay spinning between them. The first finger of the outer hand is crooked to form a pad of sensitive flesh, and against this the braced fingers of the hand inside the pot are exerting a pressure precisely calculated to lift, by repeated unbroken sweeps, this weight of spinning clay to the height which is needed. (A nice calculation of the clay section between living finger and thumb may have been developed in making thumb pots). From the resulting cylinder shape, tall or short, all pottery shapes are formed and the belly will sweep outward or the neck stretch upwards according to the potter's conception of his vessel and its use. The whole flat of the hand tapering to the fingers may stroke the inner hollow to its final sweep, leaving the taut springing curve of the belly standing in space.

The foot, on which it stands firmly gripping the earth, and the poise of the neck must give a certain finality, must hold the thing, now a separate entity, clearly within its own skin among confused and half formed things. The edge is crucial because it defines the opening. In a drinking vessel it must be fine enough not to be clumsy in the mouth, but if it is too fine the clay, in drying, will contract too much at this its weakest point, and develop cracks as does the contracting surface of the earth.

In vessels formed to pour, to give out their contents, the edge must be stretched to a projection in the lip, and the inner hidden surface turned outwards to form a channel between inside and out. It must control the impetuous liquid to a jet and also provide a smooth unbroken channel for both the full gush of the fluid and the thinning stream of the last drops. In the lip the jug reveals itself.

The handle requires quite different treatment. Here a strap, narrow enough to be grasped by the human hand, has to take the strain of lifting, a strain pulling on one axis, yet holding the weight of the full walls of the belly pressing in every direction from the inside. Therefore the clay for the handle is strengthened in a special way. A tall cone of clay is held lying in the left palm and the point is tapered into a long tail by the right hand, which is kept constantly wet, stroking always in an outward and downward direction. So all the molecules are laid smoothly in their film of water, parallel and overlapping so as to accept the strain. When it has been stroked to the required length this circular or oval strap is broken off, and the broken end applied to the prepared surface of the pot with swift splaying strokes. The handle should then seem to spring from the body of the pot, enclosing a hollow which is comfortable to the hand and on the eye, while the play of the curves of tension and distension should satisfy from every side.

It is no use trying to bully the material, or to impress it with one's own originality. One has to know the point beyond which it cannot go. The master craftsman, who has served his long apprenticeship and knows his material intimately, works always *with* it, finding here his deepest satisfaction. Tradition enshrines the knowledge and the satisfactions of generations of a community. It is 'more than one man deep'. Tradition respects the natural limits of the material, and embraces its richness; acceptance of a tradition sustains and protects the craftsman while leaving him freedom to be wholly himself within its range. Then, once in many years, comes the genius who having served and understood his material, suddenly by an act of faith extends these limits, and shows us that this material is capable of uses undreamed of.

Even when the pot is shaped it is, of course, far from finished. The potter will throw a few dozen or a hundred pots in a day, but then they must be watched and guarded because the atmosphere is always changing, and they must dry slowly and evenly, being turned upside down when the rim is dry enough to bear their weight. The base may be thumbed down to give stretch and breadth, as in the medieval pitchers; or its thickness trimmed with a knife or a bamboo in facets to play off a more angular shape against the circle, as is done so exquisitely by the Chinese; or when 'leather-hard' it may be exactly centred bottom up upon the wheel and trimmed with a metal tool as is the custom with most contemporary pots.

Perhaps the pot will then be decorated with incisions in which the glaze may ultimately collect more thickly and produce a pattern of a deeper colour; or it may be decorated with coloured slip (i.e. thin clay) once trailed from a cow's horn, but now more frequently from a glass or rubber trailer, driven out in patterns by controlled contractions of the hands: or perhaps the slip will be painted on the leather-hard surface of the pot, dropping generously from a short stubby brush, whose hairs were put together carefully one by one. Good judgment in the type, the weight and the spacing of this decoration in relation to the pot develops slowly over the years. Any decoration should enhance and counterpoint the essential quality of the pot. Yet some of the world's most perfect pots are quite undecorated, relying on the relationship between form, colour and texture to make their statement. In any of those processes as well as in the fluxing of the glaze, even the most skilled potter allows for slight variations in the strength of stroke or flow of slip. He cannot adopt an attitude of rigidity, of demanding a strictly pre-conceived effect, if the decoration is to have vitality, that vibration which is like a drama enacted between the potter and his pot, each being prepared to respond to slight variations in the other's behaviour. This attitude of attentive responsiveness, of accepting and using the accidental within the limits of the general conception, is one that separates the craftsman from the technician. But it also separates those who must direct life exactly into

the shape they have built to contain and utilise it, from those who can accept and respond to its flow. Perhaps there is some kind of analogy between using the flow of wind and water to sail a boat and driving it against them by steam. We all appreciate the power and regularity of the steamer service, but those who have known it would not forego the vital sense of being *more alive* when the tiller is responding to every quiver of the elements and one commands a power greater than oneself. Perhaps to the potter this is most manifest when it comes to firing.

Having brought the whole of his mind and body to bear on the making of his pots, the potter must submit them all to the fire in order that they may be turned from fragile, impermanent dry clay to sturdy terracotta. In the early days of becoming a potter one loses many, many pots in the process of acquiring control of the muscles and of the wheel. With growing discrimination one discards many pots where the decoration proves unfortunate, puny, or trivial, or over-bold. Those pots which have survived the hazards of the shaky elbow, the unpredictability of changing weather, the over-prodigious flourish of slip, which have been permitted to live because they speak in clear accents, must now be submitted to the fire. Modern electric kilns can be controlled fairly precisely and in a factory where, because enormous numbers of identical pieces are demanded, huge batches of precisely mixed clay and glaze materials are used, a predictable and repeatable effect can, after long trial and error, be produced time after time. But even with a small electric kiln, still more with wood, coal or oil, the results may vary a little each time, unless the potter adopts one clay-paste and one temperature and one graph of firing and sticks to those. From that very unpredictability the most lovely, as well as the most disastrous, pots will result. The Japanese potter who finds an unexpectedly beautiful effect of glaze bows to the kiln and says 'thank-you'. Best of all is to dig a hole and build a kiln; to sit up over it in the dark guarding the fire, not too slow not too fast, placing with a practised eye the exact piece of wood or coal to bring the final burst of heat.

Every potter, whether eight-year-old child or mature adult, must submit his work to this power of fire, an element which it is true he controls and guides to some extent by the structure and management of his kiln, but an element which is essentially one of the untamed forces of this universe. Without it he can do nothing; with it he can produce a hard, stable, non-porous vessel, a vessel which may survive, as archeology has witnessed countless times, when almost every other evidence of his culture has vanished. But if his pot has a weak place the fire will find it out. If his glaze is a fraction too 'soft' or too 'hard' in its chemical composition for that temperature, the fire will ruin his pot. If he cannot control the element he has captured and tamed for his purposes it will melt the very clay itself to a pool on the kiln floor.

I have not spoken of the other spells of more analytical work, of the precise measurement and careful recording. These will be familiar to workers in other fields as they are to the potter who needs both sides to his nature.

Some adults who wish to master and control their work completely cannot accept the unpredictability of clay, but in my experience all children can come to accept it, except the most emotionally insecure. In fact the exploring and controlling, the working with earth and learning the lubricating power of water, the drying qualities of air and the chemical changes wrought by fire are in themselves one *mode* of education. The choice rather than avoidance of physical work with bare hands, the persistence which must be developed to remake again and again, the courage to destroy unsatisfying work, the acceptance of our limited control of the elements, the imagination to see how natural effects can be extended in new ways, all these develop imperceptibly over the years, and the personality is moulded by them.

Perhaps any craft, certainly many skilled sports, have this quality of being so close to the knuckle that they are analogies of life itself. But I know this best through pottery, which offers such a range of experience and challenges one to develop such varied qualities that I would want all children to have the opportunity to make shape and colour and texture through understanding clay, water and fire.

The Three Year Course of Teacher Training: a Personal View

David Jordan, Principal, Dudley Training College

WHEN the McNair report produced its now famous phrase that students in training colleges 'do not mature by living; they survive by hurrying', it provided the text upon which most of the propaganda for a three year course of teacher training has been based, but it has taken a good deal of propaganda and a number of years for the logic of the text to receive official recognition. One suspects, moreover, that the three year course might not be beginning in 1960 if it were not evident that the pace of our educational advance is significantly lagging behind that of some of our industrial and political rivals, and that the supply of scientists and technologists, about whom the nation seems primarily concerned, cannot be forthcoming unless the general level of education is substantially raised. The bulge of population now in the secondary schools has also helped us to make up our minds on a commencing date.

Some doubts about the advisability of introducing the three year course in 1960 are still being expressed by some administrators in areas, such as the Midlands, where teacher shortage is so acute that some schools are only being kept going by improvisation. Such doubts are understandable and well founded, but postponement of the three year course is unthinkable. It would be an act of educational defeatism from which we might never recover.

There is no longer a shortage of training college applicants, and during the past three years applications from women candidates have exceeded the number of available places by nearly three thousand each year. The men's places have also been more easily filled, and if there were the same attitude to grants for general teaching as is taken in the recent Ministry pamphlet on *The Supply and Training of Teachers for Technical Colleges*, we could probably increase the flow of mature applicants who would enormously enrich the profession. A few years ago principals were visiting grammar schools giving recruiting talks to sixth-

form pupils; now one addresses parent-teacher associations and has to answer the questions of irate parents whose daughters have obtained two or three Advanced Level passes in G.C.E. and still cannot obtain admission.

If expansion of the teaching force were impossible through lack of entrants we should have a difficult case to answer, but that is not so. We could easily expand if that were considered sound policy. I am credibly informed that a large passenger carrying aircraft may cost five million pounds and be out of date in five years' time. For the price of one aircraft we could build ten teacher training colleges and substantially solve our teacher shortage. The real question is whether we believe that improving people is as important as improving machinery and equipment. When we have answered that we know what we should do.

Problems of General Organization

With the introduction of a three year course, a college of 180 students will find its annual intake reduced from ninety to sixty. This raises serious organizational problems. If sixty students are spread over the same number of academic courses during three years as were provided for ninety during two, the groups will be extremely small and there will be more of them. Either the staff will be overworked or the staffing ratio must be more generous. It is unlikely that we shall obtain more than a slight difference in staffing ratio; the national average of one to eleven might reasonably be altered to one to ten. For effective working there must be an increase in the size of the smaller colleges, and probably some restriction of the range of training and the number of academic subjects offered to a three year level. Professor Niblett has recently suggested that colleges should cater for from three to five hundred students, should be co-educational, and reasonably near a university. The application of these criteria would mean largely re-siting and rebuilding the majority of colleges. This is not likely to happen. It is,

however, arguable that the full advantages of a three year course can hardly be obtained in colleges with less than three hundred students and that re-planning on this basis is necessary.

Restriction of the range of training and the number of academic subjects offered at the three year level will obviously affect an applicant's choice of college. Students will apply to training colleges after 1960 in the way they now apply to universities, largely according to college reputation and type of course desired. As the sixth report of the National Advisory Council wisely said, 'not only will the college be selecting the student, but in future, in a more crucial sense than at present, the student will be selecting the college, guided in part by the range of courses it offers' (p. 6). It will be necessary for the Heads or Careers Specialists in grammar schools to be provided with information as to the courses available at particular training colleges, and for some applicants to be helped to clarify their ideas and intentions so that they can say something more than just, 'I want to be a teacher.' Given a reasonable degree of flexibility and range of choice within the college courses, such clearer definition of intention may increase the student's sense of responsibility during the first year of the course, particularly in relation to his academic subjects. The decision between primary and secondary teaching could probably be postponed for some students until after entry, particularly if the first year of the Education Course is based on a common core of reading and observation.

Content of the Course

Although there has been a great deal of discussion about the content of the three year course its main lines of development are fairly clear and unequivocal. It must contain at least one main academic course taken over the whole three years. In this subject, or group of subjects, a standard 'of a quality comparable with that in the universities becomes a reasonable objective'.

If and when this objective is realized the gap between a university and a training college education should be considerably narrowed and this should have obvious implications in any

revision of the present salary structure. At present an untrained graduate secures recognition as a qualified teacher and a substantial graduate allowance after four years in a university; when the trained teacher has a three year course of training specially directed towards teaching, the present range of salary differentiation may be harder to justify. Where training college courses are of a depth and calibre to warrant it, we should hope that evidence of successful college work might count in certain cases as partial qualification for a university degree.

In some colleges and some subjects, ambitious students with an eye on an external degree and promotion prospects might well take part of their university studies in their stride and end their three year course with Part I of their university degree already completed. They would then be able without difficulty to complete their degree qualification by part-time study, and would doubtless be encouraged to do so. This might be a not unfruitful way of increasing the national supply of graduates and need not unduly or unwisely condition the general training of a student in a three year college.

In addition to the main three year course there will be some other academic courses arranged, either, in the case of specialist teachers, to complement the main course and add subsidiary studies in the same field, or, in the case of primary and general class teachers, to supplement it and provide experience in the wider range of teaching material which the non-specialist will need. All students will need a thorough basic study of English and Elementary Mathematics of at least one year's duration, some Physical Education differently biased for primary and secondary modern teachers, with Religious Education as an available option. It is noteworthy that, when speaking of Curriculum Courses, the Sixth Report of the National Advisory Council makes no mention of Physical Education or Religious Education.

The education course, linked as it is with the direct observation of children and with the literature dealing with philosophical and psychological problems, must remain the

essential core of any course in teacher training. The extended course will give an opportunity for a more mature and considered approach to its more difficult aspects, for wider reading, more reflection and subsequent discussion, and for the more thorough use of case study methods. Teaching practice may be spread out differently over the three years but the National Advisory Council said there was 'danger in uncritical acceptance of the need for very much more time' being given to it. The consensus of opinion suggests that the third year should be largely devoted to study in depth, and it is primarily in these terms that it will justify itself.

An Outline Scheme

It is relatively easy to talk in generalities about the three year course. It is not so easy to think out a precise scheme for a college of given size, with its existing buildings and staffing and with an established emphasis in subject study. The distilled wisdom of Ministry of Education pamphlets is a disembodied wisdom. It takes no direct account of persons with their attitudes and vested interests, their sense of professional pride, their established defence mechanisms which a new *régime* may perilously break down. When one comes from the general to the particular, as every college principal must do, the general principle must be mediated in the practical situation. That is a difficult undertaking, for the principle of restricted courses means that someone will be disappointed, and possibly dissatisfied, and though the greatest possible measure of justice may be done it cannot be proved.

In my own situation the most important criteria are: that we have a well established science course, of long standing; a special supplementary course in commercial subjects which must be assimilated in the new three year course; a growing tradition in music supported by an orchestra of thirty instrumentalists and a voluntary choir comprising a third of the college; a well equipped metal and woodwork shop which should continue to turn out teachers of this shortage subject; and a particular interest in religious education with two co-operating members of staff. These specialities automatically mark themselves out for continuance in three

year courses, together with English studies which serve a general function and therefore provide several members of staff to make up a staff team.

Among the Courses for specialist teachers in Secondary Modern schools will be *Science* — Biology, Physics, Chemistry, all pursued for three years together with Laboratory Arts, Methods of Teaching Science, and some photography, elementary astronomy and geology; *Men's Handicraft* — Woodwork and Metalwork for three years together with Art and Pottery and Social Studies as two year courses; *Commercial Subjects* — Principles of Economics, Applied Economics, Accounts and the Office Arts for three years, together with Economic and Political History and Social Studies for two years; *Economics and Economic History* — Economic and Political History for three years; Principles of Economics and Applied Economics, Elements of Government and History of Political Thought for two years. Some of the work in the last two courses could be combined to economize lecturing time, and selected students should be able to cover the requirements for Part I of B.Sc. (Economics); in Science some students should cover Part I of B.Sc. (General). It is hoped to build up definite connections with grammar schools which have sizeable departments in science and economics so as to ensure a steady flow of candidates for these courses.

A *general course for Junior Teachers* and Semi-specialist teachers in Secondary Modern Schools will offer options from (A) Music, Literature, and Religious Education; (B) Literature and Drama or Geography. (C) History (for Secondary Modern) or Art and Light Crafts (for Juniors); one subject being chosen from each group, the third year option being chosen during the second year of the course and on the advice of the college. Junior teachers would also take a one year course in Natural History.

A smallish *Infant Group* will offer Music, Literature, Literature and Drama, or Religious Education as their (A) group, together with a special course for Infant Teachers including Music (two years), Art and Light Crafts (two years), Natural History (one year) and short courses on the giving of Religious Education to young children, and the making of apparatus

wood for teaching infants. Their three year course could be chosen from the (A) Group or Music.

In Literature and Drama students should be able comfortably to reach the standard of L.R.A.M. and in Religious Education that of the London University Academic Diploma; music specialists could pursue selected studies at a college of music by arrangement, and a similar arrangement could be made for Art and Crafts if that were made a three year course.

In these calculations I am assuming that the

college would have an annual intake of 100 and that of this number some fifty-five would be taking courses for Specialist Teachers. This scheme would appear to give a large measure of professional flexibility to most students, at least as much as is compatible with depth of study at some point in the course. Methodology would be taught in relation to every subject course, together with the basic courses, education course, and teaching practice mentioned earlier in this article.

NEWS AND NOTES

Danish Section

After a period of a slightly declining activity, owing to the process of renewing the committee, the section is again displaying greater activity. During the last two years the people holding the following jobs have changed: Treasurer — the school psychologist *Ove Rasmussen*, replaced *Mr. Frede G. Jensen*; Secretary, Sub-Editor and Editor, — after eighteen years' active effort the eighty year old, (but still young!) *Georg Christensen* retired and is replaced by our former President *Mr. Kr. Thomsen Jensen*. We are regretting losing the very brilliant contributions of these veterans of the Section but we are glad to say that the new team has now worked in and is breaking new soil.

What are the main results of the last years? *Finance*: the Section now shows the best balance in its history. For the first time it is in position to get enough money for running the Section — the result of two years' hard work of reducing all costs.

2) Besides the ten ordinary meetings of the Copenhagen Branch, in one year we have had success in using two (for us) new working-forms: i) Excursions to homes for children, approved schools and other institutions and Weekend meetings for young teachers. In our next report to News and Notes we hope to be able to write a little on our experiences.

3) The Thirteenth Social Pedagogical week Aalborg (1957) was very successful. The topics were: *The School in the Changing Technical World* (Professor Mogens Pihl); *The Present Problems of Discipline in School and*

Home (Mrs. Ase Grude Skard, a lecturer in Oslo, Mr. Rasmus Jakobsen, our President, and Mrs. Bodil Pedersen); and a round table discussion on *Co-Operation between Different Educational Organizations and Parents*. After each lecture six discussion groups were formed. Every afternoon the members worked in the seven activity-groups: Drama, Sewing (with phantasy), Painting, Sculpture (aerated of foam concrete), Rhythmic music and movement, Making something of nothing! and Active excursions to museums.

4) The editorial activity is stronger than ever. The section itself produced and issued a pamphlet of Ase Grude Skard: *What Can we Expect of our Children in the Different Ages?* — a very nice and useful little book translated from Norwegian by Miss Rebekka Rasmussen.

Since 1955 five books have been issued by Gyldendal in co-operation with the Section (Gyldendal's Educational Library). The last volumes are the first two parts of *History of Education*, written by Denmark's first Professor of Education, K. Grue-Sørensen, F. D. The third and last volume is planned to be published next year. So we get the first Danish *History of Education* (more than 700 pages) completely based on its sources. During the next month our library will publish its sixth book, *Psychology of Reading*, written by the former President of our Esbjerg Branch, school-psychologist Mrs. Birte Binger.

5) For the first time during many years a couple of Norwegians came to Aalborg last summer. We hope to see many members from our Scandinavian neighbours in Esbjerg this

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summer. We also hope again to see some of our friends from the other sections either in Copenhagen (please not during the holidays — 20th June to 15th August), or in Esbjerg from the 1st—8th August.

According to our new work-scheme we hope to get more time to spend attention and energy in discussing the international problems of current interest.

Torben Gregersen

International Secretary

Johannesburg Branch

The Johannesburg Branch of the New Education Fellowship has not met for over eighteen months, but we hope this year will see a revival of interest.

We have invited Denys Thompson, Headmaster of the Yeovil School, Somerset, to make a lecture tour in South Africa and Rhodesia on the teaching of English. He will be in Rhodesia from the 27th July to the 8th August, in Johannesburg from the 9th to 20th August, and in Bloemfontein, Durban, East London, Grahamstown, Port Elizabeth and Cape Town from the 21st August to the 12th September.

A national conference on education is being planned for next year by Dr. E. G. Malherbe, Principal of the Natal University, and a long-standing friend of the New Education Fellowship. The conference will be held in Durban in July in connection with the jubilee celebrations of the Natal University. The theme of the conference will be 'Education in a Nuclear Age', and a number of prominent overseas educationists and scientists will be invited to attend.

D. Luckin, Secretary

Norwegian Section

The Section is beginning to renew its activity on what promise to be constructive lines, and is deliberately working at present in informal and empirical ways. We are using some of the techniques that have been found so useful at recent N.E.F. International Conferences, — working in small groups, getting people to come together from outside Oslo and to take back to their own work anything they may have gained. At the first meeting of this kind twenty-five to thirty people came and met in a friendly atmosphere to drink tea or coffee. They heard a lecture which attacked rather severely the new education in Norway in the thirties, blaming Freud for the excessive degree of freedom that was then accorded to children in some progressive schools, and throwing doubts on any usefulness that the new education might have in Norway to-day. Some good questions were asked about matters the lecturer had not dealt with, — experiments and the content and methods in use in progressive schools in Norway and elsewhere; the meeting broke up into small groups in which the lecture itself and these matters were keenly discussed.

At the second meeting, a Norwegian, Børge Ruse of the State School for Teachers of Arts and Crafts, who had been at the Conference on *Education Through the Arts*, held at the Royal Festival Hall, London, gave a very good talk on the place of art in education, and this was followed by most fruitful discussion. This talk will shortly be published in *Norsk Pedagogisk Tidsskrift*.

The next step taken by our section was to ask the associations of men and women teachers of Oslo to call a public meeting to discuss the raising of the school leaving age to sixteen, that is to say the establishment of nine years' compulsory schooling, which is now Norway's official policy. Kragh Müller, from the Bernadotte School in Copenhagen, addressed the meeting, which was attended by many Norwegian administrators, and discussed what a desert secondary education can be, and how tiring and discouraging it could be to adolescents, unless a real renewal of education takes place at the same time as the nine years'

schooling is made compulsory. This public meeting included a beautifully arranged luncheon, and the whole occasion was imbued with the real spirit of the New Education Fellowship.

A fourth meeting is being called shortly. This will be a closed meeting at which Kay Piene, August Lange, representatives of the different branches of education, and others will discuss procedures, organization and ways in which money can be raised both for the Section's own needs and for International Headquarters. At this meeting the programme for next year will be drawn up and we feel most encouraged by the fact that people seem to feel a real need to get together in small discussion groups for the exchange of both their experiences and their problems.

Ruth Froyland-Nielsen
Secretary

South Australian Section

A Christmas Meeting was held on Monday, December 2nd, at the Adelaide Teachers' College, Kintore Avenue. Miss Dorothy Yates, Headmistress of Girton Girls' School, who has recently returned from study leave spent in the United Kingdom, described her experiences of a Refresher Course on the Learning Process. At this meeting Dr. R. J. Best showed some colour photographs which he took during the recent conference *Education in the Atomic Age*.

The recent international conference has given us much to think about. Professor Tibble's deep and scholarly approach to the problems of the day and especially his development of the philosophy of progressive education; Mr. Clegg's ebullient and enthusiastic description of how the new creative approach can be applied in the schools; Dr. Mathur's humanistic philosophy and description of progressive education in action in India; Miss Biere's sympathetic and fluent handling of the problems and practices at the pre-school and infant school levels; all left us both exalted and thoughtful.

We in South Australia have decided to follow up the good work of the conference... In each of the next few News Circulars, I hope to take up one simple point raised there. In this one I shall pin-point an important statement by

Professor Tibble, *viz.*, 'that modern science and progressive education both developed when man gained freedom from authority over thought'. It is no accident, then, that progressive education uses the scientific approach to its problems and the experimental method wherever possible. Our environment has become so changed and conditioned by science that no person can to-day be considered to be educated or cultured unless he has an appreciation of the scientific outlook and method. Without this he can scarcely understand either his physical or moral environment, or the forces that have helped to shape it and are continuing to act on it and to change it.

R. J. Best
President

Attendances at all day sessions (except Saturday morning) were excellent, and overflow meetings were necessary. The evening meetings were well attended except the opening and closing sessions. The opening meeting was affected by the absence of country teachers, and the closing meeting, by Saturday night counter attractions. The average attendance for all sessions was approximately 1,400... Each lecturer drew his or her own particular group of followers, of almost equal numerical strength, indicating that the team was a well balanced one...

Summary — It is extremely difficult to assess the value of any conference but we believe that in this conference 'fires have been kindled' that will encourage creative activity in the fields of teaching to fit the present and future generations to live full and satisfying lives in this atomic age.

'The Atomic Age is here to stay,
The scientists all agree.
The Atomic Age is here to stay,
The question is — Are WE?'

From this arises the further question — 'If so — how?'. Education could supply the answer to this riddle.

O. S. Burgan
Conference Organizer

N.E.F.

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Book Reviews

On Not Being Able to Paint. Marion Milner (*Heinemann Second Edition with a Foreword by Anna Freud 21/-*).

This is a penetrating enquiry into the nature of creativity. It also tells the story of the battle which has to be fought in the painting of a picture. Reviews of the first edition did not mention this side of the book, and as a professional painter I feel I must point to its importance. The author's particular battle is not an isolated phenomenon, for on one level or another such battle has to be fought for every serious picture, by the painter and the onlooker, whether skilled or unskilled.

Some training, skill and knowledge had made it possible for the author to represent things pictorially, but did not seem to narrow the gulf between vitality of intention and comparative dullness of the pictures. When at one point, however, she tried letting the lines take their own course, a drawing emerged which achieved this hitherto missing vitality, through a fusion between content (inner meaning) and subject matter.

The next drawings in the book ('Beautiful Young Girl', 'Summer Beeches') show how far apart visual stimuli for a picture and its content can be if subject matter is the battleground. This discovery points clearly to the difficult, conciliatory role of the medium, and in further drawings 'distortions' do not only seem excusable, but essential. ('Nursery' — 'Two Jugs').

This newly acquired understanding of, and attitude to, the medium cannot however withstand the demands made on it by strong visual experiences.

At first the discrepancies between the actual experiences and the medium are dealt with by subject matter (sonorous and brilliant colour phenomena, for instance, become in 'Thunder over the Sea' an indian drum). Later, this particular discrepancy is avoided by abstaining altogether from using visual experiences as a starting point. This abstinence has to lead to a partial denial of the medium, but the drawings go on and content takes up where the weakened medium had to leave off.

From there on the drawings remain fairly unchanged in approach, but the author's close scrutiny of

their content uncovers step by step the different aspects of this partial denial and a battle is on for the full re-instatement of the medium.

Heinz Koppel

Cosmic View: The Universe in 40 Jumps, Kees Boeke. Introduction by Arthur H. Compton (*The John Day Company, New York, 1957 \$ 3.25*).

This is a remarkable little book. It represents a journey up and down the scale of magnitude. Starting with the size of man it takes successively wider sweeps, each ten times as wide as the last until, at 10^{26} (i.e. a hundred quadrillion) we are given an impression of the universe of a thousand million galaxies, as far as our telescopes can penetrate. Returning to man it then applies the microscopic view, each magnification being ten times the last until at 10^{-13} we reach the nucleus of the atom.

Kees Boeke is a well-known Dutch schoolmaster, trained as a civil engineer, and clearly a man with creative imagination. He founded the Dutch Section of the New Education Fellowship and also started the famous Werkplaats Children's Community. The book is both accurate and exciting. The scale of man is represented by a little girl sitting in a chair with a white cat. She is the centre of all the first twenty-six pictures, shrinking to an infinitesimal dot as our field of view expands to take in her immediate surroundings, and then Holland, followed by the earth as a whole and so, by successive steps, the solar system, our local stellar system, the milky way and finally, at 2,000 million light-years, the stupendous universe of galaxies. The huge gaps receive as much attention as the dense populations.

Back to the little girl, we start off in the other direction with a mosquito on her hand, then we discern the details of the skin, and then bacteria, a virus, a speck of salt, and into the lattice of the salt crystal. The sheer emptiness of matter is seen as we pass from the electron cloud to the fuzzy nucleus.

The idea is as profound as it is simple. For different ranges of magnitude allow different laws, different forces and different phenomena. The world's diversity is spread out along a single dimension. There is something here to appeal to all ages.

POOR MONKEY

The Child in Literature by PETER COVENEY

1. It is enjoyable to read.
2. It ranges from Rousseau's Emile to the post-freudian novelists.
3. It throws interesting light on changing attitudes to the child.

MARGHANITA LASKI

in the "News Chronicle"

"I was immensely interested, immensely stimulated."

PETER QUENNEL

in the "Spectator"

"unusually interesting."

NAOMI LEWIS

in the "New Statesman"

"intelligent, selective, fertile in ideas."

DANIEL GEORGE—B.B.C.

"I can't imagine its failing to interest an adult reader."

STEVIE SMITH

in "Time and Tide"

"a fascinating book."

WILLIAM COOPER

in the "Daily Telegraph"

"'Poor Monkey' is a find."

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in "Twentieth Century"

"has blazed a valuable and significant trail."

RAYMOND FLETCHER

in the "Tribune"

"I enjoyed his book immensely."

BERNARD CANTER

in the "Friend"

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"This book deserves readers."

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5 Salisbury Square - London

As Nobel Prize-Winner, Dr. Arthur H. Compton, says in his introduction, the book shows us 'how we ourselves look in perspective.' The book represents an adventure in visualisation and an adventure in education.

G. Patrick Meredith

Maria Montessori, Her Life and Work, E. M. Standing (Hollis and Carter 21/—)

The difficulty of writing soberly about Montessori and her work is that it is only possible to a person who has not understood it. Directly the barest gleams of the truth begin to penetrate, all the world looks different, students and lecturers alike pass into a state of trance for which enthusiasm is hardly the word and religious fervour would be more appropriate. It becomes, in short, a dream of salvation, this time through a transformed mankind rather than through a transformed system of laws, or a fresh religious message. Perplexing though this be to non-sharers of the vision, one must admit that solid progress in any new field always depends on something of the kind happening to some people, and in the case of this book little of it would have been written, perhaps none, without the fervour of this vision, nor would it be so readable, so full of enchantment as it is, luring the reader on as a sparkling rill of water may lure the rambler.

The title, I would say, misleads, for here is no plodding chronological biography, but rather a brilliant and

controversial tract enlivened by personal anecdotes, with a truly brilliant pen picture of Dr. Montessori's radiating personality itself. At the same time, hers was too large an outlook for any of our lesser minds to grasp in full; so some remain with this piece, others with that, understood in the measure of which we are capable. In the same way, every reflecting surface catches and returns a beam of light a trifle differently, and Mr. Standing's idiom, when he speaks for Dr. Montessori, does to my ear, contain a distinct 'refractive index' which must be allowed for, unless recourse be then had to her own books. One sees it, for example, in his Thomistic use of the word 'intellect', which — believe it or not — though I have personally followed and sometimes translated in many of her training courses for teachers, is a word I never once heard her use. Like most 'direct contact' scientific students of living things, she was at a loss for terms in which to express the new realities that her technique of child study had brought to light.

Her vocabulary, like Newton's, Freud's, Fabre's, or even Sherrington's, was always a groping vocabulary, and anyone possessing the mechanical 'cash-register' kind — in which words bring up neatly defined concepts automatically, as doubtless they should in a well ordered system of thought — is likely to find difficulties in understanding her till such time as the new ideas and experiences have in their turn become current coin, together with the specialized

vocabulary that must be born for and with them. For that reason, a wide experience of the research sciences is a better preparation for understanding Montessori than a training in philosophy. Thus, Montessori herself might say (I am not quoting), 'the children neglected unsuitable equipment, which we therefore eliminated.' The philosopher tends to write, 'unsuitable equipment must be eliminated' — a doctrine which begs the question of what is suitable, and leaves the child just where he was before, helpless in the hands of the omniscient adult. Or again, Montessori refers often to children's spontaneous activities in the environment prepared for them, which is not the same thing as to elevate the 'prepared environment' to an all-embracing principle, which is subject to just the same danger that the adult alone will decide on what form the environment is to take.

A steady wind blows Mr. Standing's statements always towards the philosophical form. Glad as I am to see some latter day critics skewered on his gentlemanly sword, I am not so sure that Montessori herself would appreciate this mountain of corpses piled about her citadel. Besides, some not quite dead may still retaliate and Mr. Standing — from the ground on which he fights — is much more open to being skewered himself than Montessori. A pity should the public conclude that Montessori has been slain, when really it is only Mr. Standing. There is a good index but no bibliography. *C. A. Claremont*

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THE NEW ERA

IN HOME AND SCHOOL

Modelling as a Remedial Activity for Children

Maria Wens,¹ Doctor of Pedagogy,

and Th. Vanmol, Headmaster of *Vrij en Vrolijk*

FOREWORD

THIS PAPER is an attempt to set in order our experiences in clay modelling with maladjusted boys, now covering several years, and also our increasing insight into the problems posed by modelling, and more generally by creative work, with children. We hope that our findings may meet the needs of those teachers who wish for a more detailed study of this kind of work than is usually offered. In former short articles² I have drawn attention to a variety of teaching techniques; we will now reflect more radically on the educational and therapeutic meaning of modelling, convinced that in this way we shall also be approaching the fundamental problems posed by the use of the creative arts in education. Unfortunately these important problems are still overlooked by many teachers, even in progressive schools.

In the second place this paper may illustrate in a lively way the important theme of the New Education Fellowship's Ninth World Conference: Constructive Education and Mental Health in Home, School and Community. We are hopeful that it, like the conference, may contribute to a general understanding that the fundamental problems of education are somehow the same for all children, — for the healthy normal ones as for the neglected, mentally defective or maladjusted ones. As we reflect on the deeper meaning of educational method, and of means for helping maladjusted children, we may enrich to a high degree our ideas about the education of the normal child.

The experimental material on which this article is based was collected in the Open Air

school *Vrij en Vrolijk* (Free and Happy) for maladjusted children in Brasschaat near Antwerp.³ In this school a variety of means of expression (music, movement, modelling) have been really integrated into the educative process, on the basis of the ruling principles of the new education. We think it useful here, both from a psychological and pedagogical point of view, to pay more thorough attention to one of these means of expression, — clay modelling.

For the rest, we consider this paper as a first step in a more thorough scheme of observation and experiment, during which we hope to make an extensive collection of pictures and films. To achieve this, we very much appreciate the collaboration of the art teacher who is in charge of the modelling classes.

In the meantime we hope earnestly that we may convince Educational and other Government Authorities of the scientific and social importance of this aspect of education, and that they may draw conclusions, both organizational and financial, about a hitherto neglected aspect of the education of both abnormal and normal children.

I also hope that this paper may ensure more

1. As chief research worker in the Department for Medico-Educational Guidance in the State University of Ghent, my scientific interests have led me, since 1942, to follow the therapy of some of my patients in the medico-educational institution of Brasschaat. I am greatly indebted to its Director and staff for the co-operation I have always met with and for the interest with which my suggestions have always been received. MW

2. e.g. *Vernieuwing*, December, 1956

3. The children whose work is discussed in this paper are those generally referred to as emotionally disturbed and mentally defective. They are grouped at *Vrij en Vrolijk* on a psychological and pedagogical basis. Clay modelling is practised under the guidance of the teacher of each particular group, assisted by a specialist art teacher.

appreciation for the pioneer work being done at Brasschaat. If so, the leaders of this institution, who together with the staff have for long years spared no sacrifices because of their intuitive certainty of the great value of different kinds of art work, may gain the recognition which has long been their due.

The reality at the root of what is known generally as 'art education' lies in the fact that it enables children to make a systematic use of their creative energies in the building up of their own personalities. In the attempt to use the various vehicles of creative expression with maladjusted children, one is bound to meet with many problems which are generally ignored and which give room for speculation and research. Our conclusions have been arrived at chiefly through direct observation. However, it must be made clear that points of real interest occur only where modelling is regarded as an activity through which the child can express himself, not where it is regarded merely as an aid to various other subjects on the school time-table.

We believe that our observations have led indirectly to a positive answer to these two questions: Does the creative situation which arises when a child is modelling in freedom contain opportunities for understanding, and in fact for controlling, the causes of maladjusted behaviour? Are there ways of organizing this activity so that these opportunities may be used by the people who need them most, that is to say, teachers?

When a teacher has introduced clay-modelling to a group of children, his task is only partly done. Creative work is not entirely devoid of risk. For it is clearly unsafe to bring about the release of emotional tensions in a child unless one is aware of how to help him to control them. Many treatises on art education — and consequently most teachers — restrict themselves chiefly to general remarks on aesthetic and technical values where a child's work of art is concerned, making no comment on important factors such as the motive which has given rise to a particular creation and the meaning it has for the child, — much less on ways in which emotions, set free by frequent modelling sessions, may be controlled. These neglected factors may prove important to the adult who

is guiding the art activities of normal children and are crucial in the treatment of the maladjusted and mentally defective.

In our concern to help teachers avoid letting loose forces that they cannot understand, and to present them with methods of adequate guidance, we have gathered during the past five years certain observations and material, which if carefully scrutinized may help fill in some of the gaps in their knowledge. We propose to discuss them from three different angles:

1. What does creating a work of art mean to a child and how does he value the result?

2. Is it possible for us — through the content of his creations — to learn more about the inner effects of art work on a child and to recognize those moments whilst he is working which can give us deeper insight into each child's specific way of being, his areas of stress and conflict?

3. How can we handle modelling sessions so that they will have a direct bearing on the child's inner conflicts, liberating him from his complexes and helping him compensate for his deficiencies?

I. WHAT DOES CREATING A WORK OF ART MEAN TO A CHILD?

IN DISCUSSING this topic, and child art in general, the bias most likely to occur arises from the use of the very terms 'art' and 'creation'. They are part of a vocabulary of adult concepts, chiefly intellectual and aesthetic. If we measure children's art by ethical and aesthetic standards, we are inclined to look at artistic evolution the wrong way round.

These standards incite us to look for qualities in a child's work which no child is likely to put there deliberately. This attitude may be responsible for ruining the process of successful teaching by driving the child too fast to a grown-up attitude, instead of helping him to develop his craft as a source of joy, a tool for living, a means of communication.

When a baby, playing with the objects surrounding him, accidentally meets with plastic material and creates his first work of art by modifying the form of the substance, nobody is very much concerned about the aesthetic value of the result. In fact everybody agrees that at

At this early age it is essential for the child to play, to experiment with his voice, movements and strength. In this manner he constantly discovers new possibilities and so grows. The driving force behind this functional playing is the intrinsic need to move and the pleasure derived from handling malleable materials. This intense satisfaction in merely handling the clay we find, as it were, behind all modelling, but especially perhaps in the work of the children here discussed. We frequently meet with children, even adolescents, in whom this satisfaction is the main driving force behind their clay work. We could label this phase as 'creation determined by sensuous contact and movement' without any other conscious motive.

Next, the child will proceed to make things he can play with. The resemblance to the real object is practically nonexistent and unimportant, so much so that we may speak of these objects as tokens or symbols. It is easy to observe that during this period the child, in modelling, has but one chief purpose, namely to make objects to play with.

By different kinds of mechanical manipulation, by rolling the clay between both hands, or between work-bench and hand, by pounding and kneading bits of clay — the child will obtain balls, long rolls, thin coils and muchlike. Putting these together he will construct toy puppets, houses, automobiles, boats or any other object that interests him at the moment. This distinctive way of modelling is specific for our children at the eight- to ten-year level, but it frequently persists up to

the age of thirteen and indeed till they leave us.

As the child grows older the creative situation loses its seeming simplicity, acquiring step by step more factors to be reckoned with. But earlier factors will never lose their importance and will remain forever part of the impetus behind each work of art. The next clearly visible step is based on the growing importance the child attaches to making his work resemble reality.

Various processes in the developing child are to be held responsible for this phenomenon. There is for instance the mental picture the child has of the surrounding world, which grows more precise, more complete, more objective, making him conscious of the imperfect shape of his own work. Thus he will be less ready to be wholly satisfied to play with the

objects he has made, but will endeavour to copy real things, in accordance with the mental picture he has of them.

Simultaneously — given an understanding adult — the child will meet more or less approval, according to what he produces and the way he goes about it. Here we find a clear parallel with the evolution of the spoken language; as the symbol comes increasingly to resemble reality, modelling becomes a means of social communication for the child. The thing he makes communicates a meaning to the adults, engaging their attention and inviting them to talk about it. This conversation will be in terms such as 'very good', 'beautiful', or others to this effect. This is perhaps why one still meets people for whom the terms 'creative work' and 'beauty' are not to be separated. They assume that no work



figure 1. A loving, protecting mother

of art — child's or adult's — is worthy of the name unless the creation of beauty was the main purpose in its making. Yet, talking to the child-artist during this early stage one quickly recognizes that he acknowledges the word as a token of adult recognition and pleasure, and that he himself will use it in the same manner. His satisfaction, however, as said already, may result merely from sensuous contact or from making things to play with, though it may also result from having attained a satisfying resemblance (*figure 2*).

Provided that free modelling is practised frequently, it is apt quickly to show us more significant aspects. Once the child has acquired a certain skill in pressing the clay into shapes which are easy to identify with the objects they represent, this skill enables him to fulfil, by means of clay, another essential need: to represent *himself* in relation to his environment, to express his living experiences by representing the people and the objects whose relationships with himself comprise the important moments of his life.

Thus we get a considerable number of little objects in clay, works which picture the child eating, playing, sleeping, in the kitchen, the class-room, the garden — in company with his father, mother, teacher, other children, or they represent objects in his environment: his house, animals, a car, a boat (*figures 3 and 4*). While creating these objects, the child not only uses his factual knowledge but finds an outlet for his fantasy as well. He has discovered a means of creating a world of his own, part reality, part fantasy, in conformity with the imaginative way in which he lives and plays out his living.

Gradually he becomes aware of the more significant details in the attitudes and gestures of his personages, at the same time growing more willing to accept help and advice from the adult whose influence will soon become increasingly important.

As a consequence, a still wider and more promising perspective opens before him. For if it is true that the influence of creative achievement on the scale of values of our community makes creativity worth striving for, it must surely be true that in the school

community the children's creativity may help in resolving some of their surface maladjustments. If the community in which the child lives and works can so be organized that respect for artistic creation is accorded as a matter of course, every successful piece of modelling will give its author a push in the direction of desirable social standing — disclosing to the child the fact that he has actually within his reach a means of competing successfully with his sometimes more fortunate comrades for a status they all want to attain.

Along these lines modelling may very well, within a short time, replace a set of less socially acceptable ways of behaving, which have actually the same purpose. However, as he gains experience the child grows bolder, discovers new means of developing his skill. Hence the features of his figures will be given expressiveness. This can be well observed in the human heads (*figure 5*). Thus we acquire figures showing serious, laughing, or angry expressions. It is at this level that working in clay will reveal its most significant meaning to the child.

Psychologists have discovered much about the many areas of stress and conflict to which children are prone. We know about their defeats, their clashes with the norms of the adult world, and how, as a result, emotional tensions arise. The patterns of behaviour which inevitably follow are most often banned by the conventions of society, while the spoken language may, especially for the mentally disturbed, prove an inadequate means of expressing these inner conflicts and bringing them to the attention of those who are able to help. At the same time, tears are not very becoming to big boys, and are thus vetoed by their own standards of permissible behaviour. All of which leaves them pretty well helpless, and inaccessible even to the trained psychiatrist, unless he has constant opportunities to follow them closely. In such cases modelling provides great emotional release.

We know that whatever a child models will be partly determined by the rather complex emotional relationships he has with the people and animals of his intimate environment. This relationship is undoubtedly a very important element in any child's creation. So that at this

level his attempts — whether successful or only partially so — to objectify the difficulties he experiences in coping with these relationships may be supposed to cause the satisfaction he derives from modelling. This satisfaction may lead eventually to a considerable relief from emotional tension, provided adequate guidance is available. This process, which to the child is probably imperceptible, functions in varying ways. We met for instance with one memorable case in which one of our boys, shortly after a serious conflict with one of his tutors, modelled a human head which bore a terrifyingly sub-human expression (*figure 8*). We could not possibly dismiss as a coincidence the similarity between his model and his quarrel, but recognized that in the model he gave vent to unbearable tension which had no other outlet — that is to say none that would seem permissible under the circumstances.

Similarly, our neglected and emotionally disturbed pupils frequently model maternal figures. This happens particularly when their frustrating lack of motherly care has been allayed to a certain extent by a positive relationship with a woman teacher or counsellor. From this new tie, the child derives the courage to become positive and demanding about his own need of affection. This positive relationship allows him at last to express his craving by means of a symbol, or better still to materialize consciously his image of a loving, protective mother (*figure 1*).

If we are convinced that modelling can thus be of help in several ways, we are none the less aware that its power to help depends on the

presence of various factors. We would stress however that, whatever we call the way in which modelling functions — compensation, reaction, relief of tension, — it *does* function; this fact is to be regarded as first amongst the elements which make clay-modelling important to a child. From now on, the act of creation has its roots within his deepest aspirations and is being fed by a constant flow of strong feeling. Thus modelling can be taught in such a way as to be *the child's biggest asset in establishing his own identity*.

If it is to become this, it will do so only towards adolescence, and whether it does so then or not will depend on the personality and the inborn aptitude of the child, and to a great extent on the pedagogical guidance available to him. Therefore we may affirm that in schools where modelling lessons are handled wisely, it is not exceptional to see a natural inclination towards clay work develop slowly till it ultimately reaches the level of the adult artist's — to wit where it enables him to materialize his personal idea consciously in a plastic form, corresponding to aesthetic laws. The young artist will no longer represent any mother but *the Mother* — not any father, but the image of the understanding energetic leader (*figures 1 and 6*). It goes without saying that intelligence, in the form of emotionally determined intuition, also plays a role in such a development.⁴

4. *Figures 1 and 6* represent the work of a seventeen year old boy, mentally deficient — sent to us chiefly because of his difficult character and serious disturbances of behaviour: aggressivity, brutality and instability. Measured by a Terman intelligence test his I.Q. was 65. A comparison between his work and his measurable I.Q. sheds, we think, significant light on what can be achieved by a pedagogical approach to mental and emotional disabilities.

Figure 2.

Series of heads, — there is a growing resemblance to reality





figure 3.
A fiddler

From all the foregoing we conclude that, as far as our experience goes, a child's creativity corresponds with his inborn tendency to growth, to development, to self-realization, as does any other pattern of behaviour, including maladjusted behaviour. It manifests itself by the talent it evokes and by the social sanction its achievements are accorded. Clay modelling offers a means to materialize his creativity in forms which accord with his age and personality. At any given level, we assume that the act of creation induces in its author a feeling of satisfaction, and it does so the more intensely and completely if it meets with social approval.

Therefore our chief concern has been to distinguish, in the successive creative situations we have met with, the principal factor which has probably determined each. Along the whole road from natural inclination to real artistic skill, we have found these factors to be:

1. — Sensuous contact with clay
2. — Playing with symbols
3. — Resemblance to reality
4. — Social contact
5. — Expression of his aesthetic sense
6. — Expression of his own private world
7. — Release of tension
8. — Embodying the emotionally charged idea

It is important to remember while reading this enumeration that none of these 'elements of satisfaction' is ever the sole determinant of a situation, but may merely be predominant at certain times. At other times several of them can be observed; while some which have seemingly disappeared may continue imperceptibly to influence all future situations. All this puts us on guard about the complexity of these situations, and warns us against making an off-hand interpretation of them.

Since all this has a direct bearing on the practical guidance that teachers should give children, the fitting conclusion from this first chapter is that the effect of our guidance will depend entirely on our ability to recognize what the child needs most, in other words on our ability to interpret his situation. If, for instance, a child is busy playing with his self-made clay toys, we will avoid commenting on their resemblance or non-resemblance to reality, but will instead try to recognize those features in the child's work which indicate the phase he has momentarily reached and the specific difficulties he is meeting.

II. THE INTERPRETATION OF CHILDREN'S CREATIONS

THE FOREGOING outline of the artistic development of children will enable us to understand more deeply the creative work of our maladjusted children.

It will be clear by now that the task of interpreting this work should not be underrated. Most of our children are unable to give any explanation when asked about their work, so that the teacher is entirely dependent on his own observation of the child at work, and on comparing and interpreting this work.

When modelling is practised only occasionally, it is very much more difficult to interpret. If we are to understand the message creative work can bring us, we must have many contacts with the child during his free and spontaneous behaviour as well as when he is engaged upon his creative activities.

If observations of this kind are possible they will throw light on certain aspects of the child's creative work which would otherwise pass un-

noticed. As a first example, we cite the case of a boy who kept himself busy, weeks on end, producing a series of perfectly streamlined space-ships (*figure 7*). His preference for reading strip-cartoons told us where he got his models. On the other hand we were completely in the dark as to why he was so fascinated by that particular subject. Previous observation had shown him to be a very aggressive, slightly sadistic boy. In constant opposition to comrades and grown-ups, he lived on the fringe of their society.

Bearing this in mind whilst looking at his work, we hit on the following idea: did these arid landscapes with their lifeless ships and lonely figures symbolize what he obscurely felt to be his own lonely fate? If so, would the chance to model space-ships make him more conscious of his isolation and offer him a way to reorganize himself in order to escape from it? We turned next to his early drawings of years back. These already displayed decorative motifs drawn with severe and tense lines. He had painted several fire-dances, — elegant compositions of dancing flames. He had also, at one time, carved some U-boats out of wood, and these too showed a tense streamlining. So another explanation of the space-ships presented itself: their characteristic line, along with that of their predecessors, indicated a connection with a still more primitive pattern. For we have observed many times that introverts are apt to be perfectionists over contours and forms, sacrificing life, which is individual, to generalized ideas and universals.

Taking both our surmises and all the available information into account, we concluded that

this boy's introversion and unsociability were the chief causes of his seeking social status through negative, hostile and sexually aggressive behaviour in his group.

This story shows that any interpretation of the creative work of children — more so in the case of difficult children — must be approached from different angles and must be supplemented from all available sources of information. It goes without saying that it should not be attempted at all without the assistance of a psychologist and psychiatrist, who alone possess the necessary training and experience in interpreting the symbols of the unconscious.

Yet although the ultimate interpretation and final decision in each case must lie with the psychologist and psychiatrist, the teacher in charge of the modelling class must have a more than common knowledge of the subject. For it is he who has to take the child in hand and ensure that he is happy in his work. When he ignores certain symptoms in a child's work the following scene shows us what happens: all is quiet in the modelling class; the teacher is walking between the benches, keeping an eye on the boys at work, when he suddenly notices one boy who is modelling a head. Two things attract his attention: the head is completely bald; the boy is making it still balder by passing his hand over it with a caressing mechanical gesture. The teacher is well aware that this movement will never produce any hair on the skull, so he takes matters in hand and shows the boy how to model hair. Then he goes back to his walking between the benches, expecting the boy to busy himself on the hair. When he returns after a while, he notices the same bald

figure 4. A world of his own, part reality, part fantasy



skull and the boy making the same mechanical movements.

The teacher's error in this case was perhaps a minor one, yet it shows a complete misunderstanding of what he saw. His help, based upon a misinterpretation of the situation, was bound to fail. Seeing the boy occupied with the skull, he ignored some features he should have observed: the mechanical, caressing movement of the hand, the smoothness of the round skull, and the fact that it was only a head, without neck or shoulders.

These features might have helped him to realize that: i) a mechanical motion of the hand is seldom used in order to attain resemblance, it indicates mostly a primitive pleasure derived from touching the smooth damp clay, ii) since the skull was spherical, the movement could have been intended to perfect this shape, in which case hair would have been an excrescence, iii) a head without neck or shoulders is seldom intended to resemble reality. 'There's more to it than meets the eye' in the teacher's role. Seemingly insignificant details may be extremely important, while on the other hand the obvious interpretation may prove completely wrong. Perhaps the most difficult part of the job is to know when to intervene.

Since literature giving any systematic information on this subject is practically nonexistent, we propose to arrange what we our-

selves have learnt about it as follows:

- 1) what we can learn from the subject which the child has chosen
- 2) what we can learn from his presentation and working method
- 3) what we can learn from any repetitive deformations in his work

(1) *The Subject*

The subjects we mostly see in a modelling class are: tiny human figures (at rest or at work), houses, animals (horses, dogs, cats), conveyances, (cars, planes, ships), labourers, soldiers, heads, scenes from daily life, mother-figures, decorated vases, jugs, ashtrays, and so on. The question we always have to ask ourselves here is: can the child by making one of these objects tell us anything about what he actually wants to tell us?

All that we have said earlier about the meaning the child attaches to his creations warns us to be very careful. In making a tiny man figure a child expresses many aspects of his play as well as many aspects of his contact with adults or other children. His figure reflects his own wishes and feelings, his interest in life and in the activities of man; it reflects too the conflict-situations in his own experience which drive him to find a way out, and those of his complexes which demand liberation. This warns



figure 5.

Heads showing smiling, serious or angry expressions

us that the meaning of a given creation can by no means always be correctly deduced from its subject, — or at any rate not according to some over-simplified equation such as: soldier = projection of aggressiveness; mother = desire for affection; house = desire for security; animal = fascination by life, and so on.

Many such interpretations do hold good of course. For example, if a child constantly models a soldier lying on the ground and firing at the enemy, we may suspect that here we have to do with a projection of that aggressiveness which is present in every child and which alas our society does much to enhance. Moreover when an adolescent produces gangster figures in the modelling class (*figure 8*), we may feel it safe to include the meaning of his subject in our interpretation: the boy is identifying himself with the qualities he ascribes to his admired 'gangster' figure and he makes this very clear. These two examples also reveal the influence of unsuitable films.

In discussing the boy who made space-ships we have already recognized that in most cases it is not easy to see the correlation between subject and meaning. And we should always take into account the fact that even subjects which to us adults seem trivial can for certain children have a very personal meaning as well as a very special complex of feelings and experiences. For this reason we must pay much attention to the models a child produces when he first enters the institution; to the apparently trivial subjects which recur rather too frequently; to the meticulous care a child takes of certain models which he clings to, so to say; to the comments a child makes when modelling certain figures, and so on.

In an institution for severely maladjusted children, one or several subjects are often dealt with over and over again by certain children. In the case of one boy, mother-figures were modelled several times in conjunction with the theme 'hands'. We have chosen two of his most recent models from this series (*figures 9 and 10*). How should they be interpreted? The 'Head of a Woman' does not betray any conceivable longing for a mother, does it? It portrays an elderly woman with something hard in her features. Is this 'Head' something he has just

thrown off in a casual way? or does it betray a still insufficiently developed skill in modelling? or does this boy's problem lie deeper? There is no doubt it does, nor that this boy faces the mother ideal with prejudice; he cannot symbolize his desire for love and security straight-forwardly, because of his contradictory feelings, his ambivalence towards his own mother. His modelling of 'hands' helps us to understand. This seventeen year old boy is still struggling with a traumatic experience which he has not been enabled fully to come to terms with. When he was eight years old his mother, with no understanding of the disturbances from which he was suffering, punished him by plunging both his hands into boiling water. The scars from this are still visible. We can understand his hatred for his mother from that time onwards, and indeed for adults in general. For some unknown reason, the parents, though prosecuted, were not deprived of their parental rights. During his many years in the institution the boy has established good affective relationships with the adults, especially with the modelling teacher; this has reawakened feelings of sympathy, affection and admiration in him, and he is gradually managing to achieve a more positive attitude towards his mother and even to forgive her for her lack of understanding

figure 6.

The understanding, energetic leader

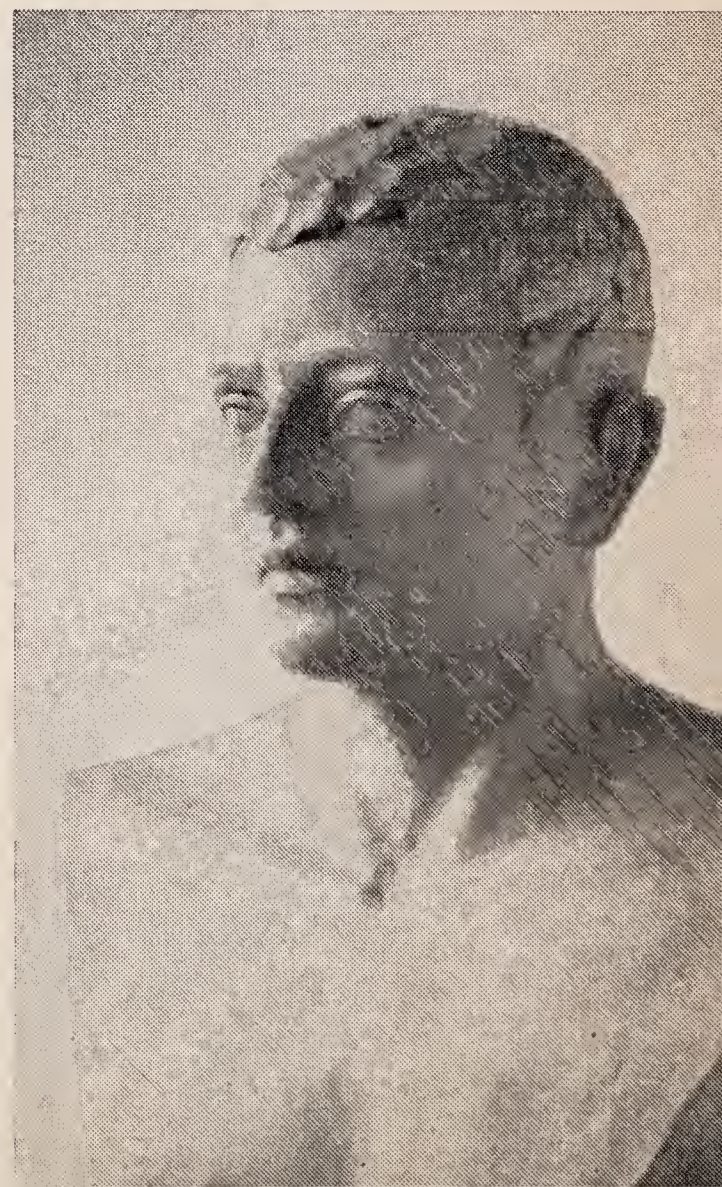




figure 7.
Space-ships in
an arid landscape
with solitary figures

and for the harshness of his childhood. Brief and 'casual' conversations with the modelling teacher may have helped in this process. What certainly did help was his growing certainty that his crippled hands could create beautiful things, more beautiful even than those produced by children with unscarred hands. From the head of the woman who is too old and too hard to be his mother, it is apparent that the boy has not succeeded fully; but from his other model, 'Protecting Hands' (figure 10) it is clear that all the elements for forgiveness and healing are already present in his heart and mind. From 'Protecting Hands' we see how positive the boy's attitude towards his own hands has become, and we suspect that here too lies the best guarantee that he will overcome his ambivalent feelings towards his 'mother', towards 'woman'.

In many cases this warning, this alarm-bell so to say, rings steadily. Compare the models in figure 8. Only an outsider — somebody who lacks psychological insight — could think that the 'fighting rams' are merely a successful representation of the observed movements of these animals. Anyone who knows that the 'head' in the same plate, with its challenging, brutal aggressiveness (along with many other models for which space cannot be found here) was made by the same boy, will not be astonished to hear that he has been for many years in

permanent conflict with some of the staff, and that these conflicts have been so intensive and prolonged that they have determined his whole attitude. The meaning of this boy's many, varied and original models could be summed up approximately as: 'I won't give in' or 'To Hell with you all.'⁵

It is obvious therefore that we should pay careful attention to our children with behaviour difficulties who return again and again to the same subjects, for this seems always to be correlated in some way or other with the psychic disturbance from which the child is suffering. The modelling of one of our deeply self-centred boys reveals a pronounced disturbance in the affective sphere. This child almost always models animals. In his work we are struck in the first place by their form which is characteristic to him (see figures 11 and 12), but at the same time we feel that his animals do not really live. Comparing these creations with models made by normal children, often so richly varied in content, pithy and lively in spite of their primitive technique and form, we feel, even without thorough psychiatric training, how deeply disturbed this autistic child may be! His very limited interest and his inability to

5. On the other hand the further history of this case shows that one should seldom despair of a child. The models (FIGURES 1 AND 6) reproduced in the first part of this paper, were made by the same boy, four or five years later. The way in which his difficulties were assessed, and the means we used in doing so, will be discussed in more detail later.

adjust to other people's feelings bear this out. Apart from these children with disturbances in the affective sphere, there are weakly children who, for shorter or longer periods, persist in dealing with a special subject before their interest and attention moves on to other things. Moreover they are often inclined to imitate the initiative of a friend and to repeat a theme of his until one is sick of it, unless they are deliberately offered more stimulating subjects.

Finally, we think we may conclude that in observing carefully the subjects modelled by a given child, we may learn a good deal about certain aspects of his psychic development, and are being offered starting-points for the treatment of his difficulties. For example:

— If a child moves in his modelling through a varied choice of subjects, this usually indicates a healthy evolution in his sphere of interest;

— If he persists in modelling a special subject or series of subjects, this indicates certain obstacles which are preventing a normal continuation of development;

— a careful observation of his work as a whole, sometimes even of a single model, can

offer us valuable indications about what these obstacles are;

— these indications should be followed up and interpreted with the help of similar repetitive themes which may occur in other productions by this child, for example in his drawings, dancing, music, drama. (In this paper we have discussed in this connection the repetitive modelling of animals, hands, rockets, token nudes und others). A strictly Freudian explanation of symbols is not adequate here; close observation must yield systematic insight into the character and meaning of the child's use of symbols;

— among the possible causes of the child's stagnation we must consider lack of ability, a disturbed personality-structure, complexes, traumas, and recent conflicts which have not yet been acted out.

It seems to us essential for teachers working with backward children to know something about what may lie behind the child's productions; but such knowledge may also be extremely useful for teachers working with

figure 8,
Sub-human head,
a gangster and
fighting rams



normal children. We should not forget that it is exceedingly difficult for a child openly to rebel against an adult or to ridicule him; children are seldom allowed to act out their anger or to show their disapproval of adults. Moreover, when a child experiences fear, humiliation, deception and anxiety, he is frequently given no opportunity to speak about these things or to come to terms with them. His developing super-ego also tries to bottle down all kinds of sights and inquisitivenesses: we have only to think about the taboos concerning sexual life and the troubles adolescents experience in this sphere. In his modelling we very seldom, if ever, find a nude, although his interest in the

human body is apparent from all kinds of figures he creates. Moreover the children's community in which he lives imposes limitations on a child which are sometimes very difficult for him: he must not show, for example, that he cannot get along with a mate, or that he would like to be a teacher's only friend. There are many other taboos. It is extremely difficult for him to come to terms with them all, even if he is psychically healthy. The object he models should therefore be considered mainly in conjunction with what it allows him to express, for in all probability the child has more or less consciously chosen this subject because he feels it offers scope for his expressiveness. From this it follows that the



figure 9.
Protecting Hands

expression which he gives his subjects is usually at least as important as the subjects themselves, if not more so.

Many people are clearly not yet familiar with this idea. One often hears it said that certain primitive sculptures, whether made by children or by primitive peoples, owe their expressiveness to their *naïveté* rather than to the deepest inner impulses of those who model them. Against this I would like to set two observations: in the first place, one cannot deny that sometimes a child, perhaps unconsciously, manages to give his model peculiar expressiveness by stressing or blurring certain details (by lengthening a nose, by enlarging a mouth, by modelling a brutish head with low forehead and insolently thick lips). In the second place, as one watches the children modelling, one notices specific movements which accompany certain feelings or moods. An aggressive child will use angular, wild, crude, slashing movements which will necessarily give his figure an expression very like his own.

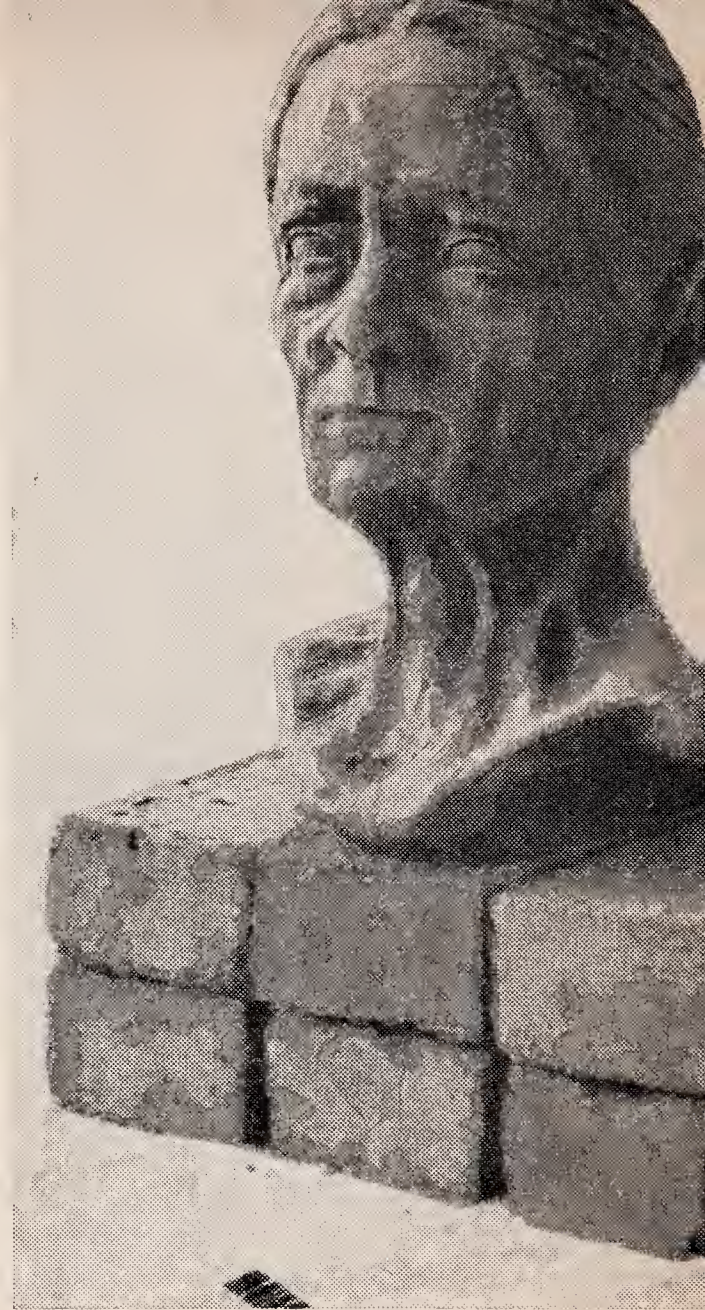
(2) *The Working Method*

We must now examine the way in which the modeller deals with his subject. Undoubtedly both his sense of beauty and his technical knowledge and skill play a role in this. They determine for example whether he will make a figure large or small, whether or not it is to stand on a base, whether he will manage to catch a typical expression in modelling a face, and whether he will do it full justice: whether the figure is to stand alone or whether it is to be surrounded by other elements, whether good proportions are observed, and so on.

This sense of beauty and this technical knowledge and skill often develop very slowly, and not always in step with one another. Beauty means neither as much nor the same thing to a child as it does to an adult. Yet we must always bear in mind that the child's vocabulary for expressing the inner motivations of his creation is usually limited. When asked, 'Why do you make this?', he is likely to answer, 'Because I like it, because it's nice.' If asked, 'Why do you make it this way?' he will say, 'Because it is nice this way.' The word *beautiful* comprises far more to a child than the idea of beauty. It

figure 10.

Head of a woman - an unmotherley mother



means that the child feels impelled from within to work in this way and in no other, with these proportions, with rough or careful finish, full of expression or still and lifeless, anecdotal or strictly symbolic.

The teacher must learn to interpret the connexion between the child's inner life and his treatment of his subject, and to give guidance very carefully. It is clear that the good teacher in the modelling class is far more than a technician: he works with a child who is struggling with his medium and who, in doing so, is growing. He works at the child's inner education, which comprises the education of character, intellect and skill, — in one word, of his entire growing personality.

The following illustrations prove that, in all this, form and technique matter less than expression and content. *Figure 13* shows two 'heads'. They were made at an interval of a week by an average, normal adult, who, after finishing his teacher training, wished to work at Brasschaat. One is struck at once by how closely alike these figures are, and one clearly perceives the feebleness of their maker. He himself declared that he was not yet able to do it

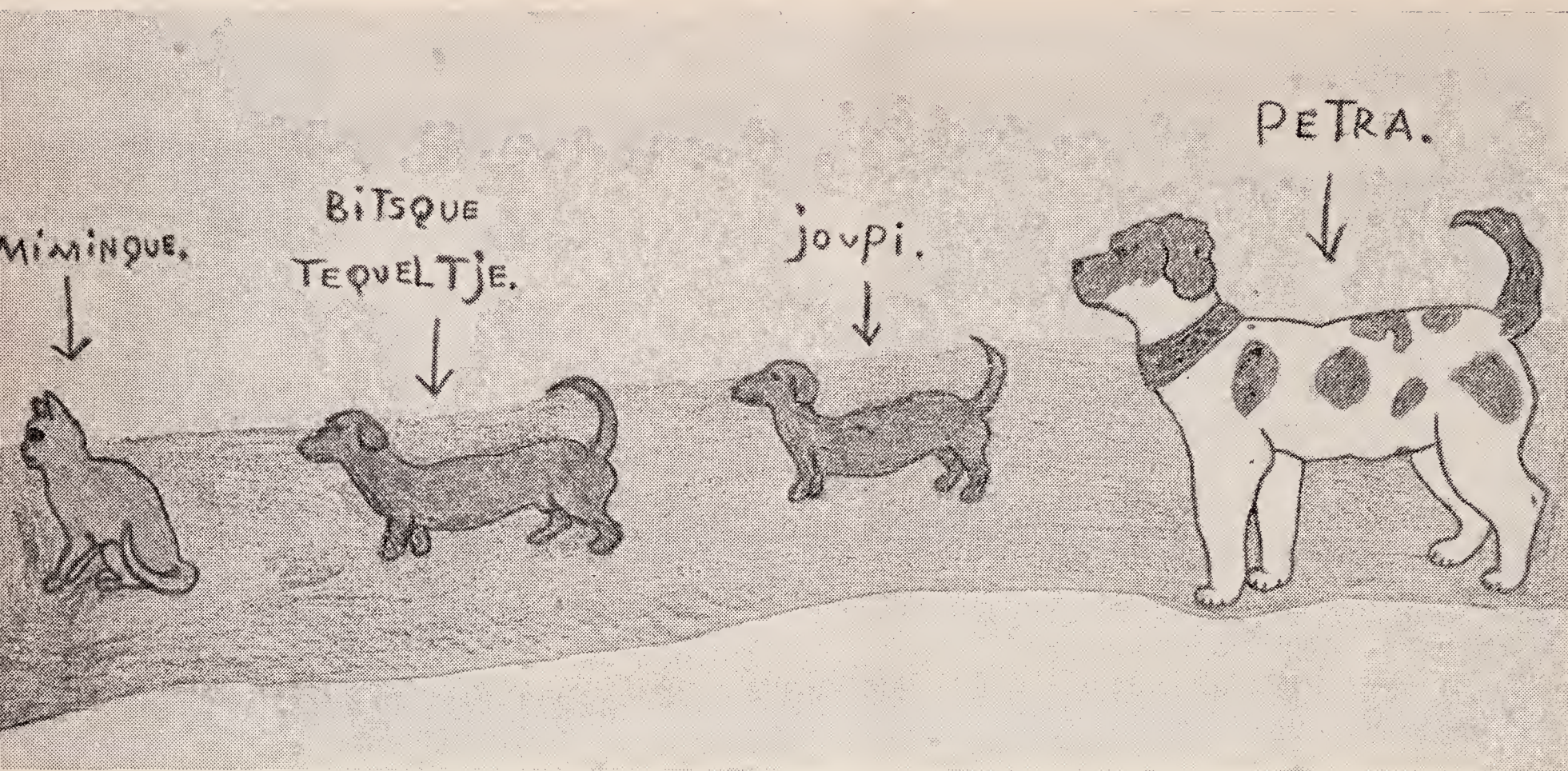


figure 11. Drawings by a deeply disturbed ego-centric boy whose only subjects were animals

better; in other words he explained away his failure by pleading his lack of technical skill in modelling. This explanation was certainly incomplete. With our lively children, whose feelings are so accessible — even when they are intellectually inferior and with less motor skills — their work is expressive is it not? however primitive their creations may be? The reason for the alarmingly poor achievement of this adult therefore lay deeper. Was it determined by his unconscious dislike of showing his feelings? by a veto from his super-ego, or, what is more serious, by the nature of his inner life which may have been constricted, threadbare, cold and without nuances?

Still another example. Why did one of our boys, whether he was working with clay, gypsum or paper, make nothing but masks during more than a year? Because he thinks they are beautiful? Undoubtedly he does, but the question is, why did he stick to masks, when he could have realized and experienced the same principles of beauty in making different objects? I think we have every right to ask whether this boy was not retreating un-

consciously from any expression of his feelings.

These examples may indicate more clearly the deeper meaning of modelling. Bringing one's mind to bear compulsively on what is beautiful in the sense of having aesthetic value, taking too keen an interest in form, excusing unsatisfying achievements as a failure to master a technique, a skill or the principle of form, — all these too often indicate disturbances (sometimes carefully concealed in the 'normal' child) or eccentric character structures, which set one thinking.

For example the introvert child indicates his difference from the extravert one by making as a rule solitary figures, 'heads' or 'masks'. His work is seldom anecdotal. He shows a predilection for still life, or he looks for the interplay of lines and planes if he is modelling from the life. The 'heads' usually remain stiff and without expression. There is a prevalence of masks with a beautiful play of lines, and of pots that are highly stylized. The extravert child on the contrary looks for anecdotal, pithy, expressive figures which are often represented in connexion with a whole scene. It is not the play of lines

or stylization that prevails, but an expression which is often somewhat rough, unaffected, strong and moving.

Whether the teacher in the modelling class should do more to stimulate correct form, or whether he should insert special exercises to help the child achieve a higher level of expression so that his working method may become more adequate, depends on the antecedents of the child, his level of development, his potentialities, his previous experience with the material, and his present way-of-being. Often the teacher will have to help a child to be freed from a too compulsive search for beauty — whether in soberly stylized lines or in excessive decoration — in order to enable him to express his deepest complexes and conflicts, so that he may gain a deepening experience and a re-education of his individuality, and so that he may arrive at socially meaningful desires, wishes and ideals.

(3) *The More Serious Deformations*

Now and then we ascertain that a child is so deeply disturbed in his emotional life that this crooked growth, this distortion in his psychic development, causes very striking deformations and he produces most peculiar creations as regards both content and form. Such cases, which demand a very thorough psychiatric therapy alongside a well-arranged orthopedagogic treatment (one aspect of which is working with clay) do not seem to be very frequent. This is not the place for a detailed

explanation of such cases. But we have included photographs (figures 14, 15, 16) of the modelling work of one highly neurotic disturbed child with castration fears. *Figure 14* was made in the initial stage of his treatment, when he was eleven years old. The sexual symbolism is clear. *Figure 15* is a mask, made when the boy was about fifteen. It betrays his deeper fear, and still shows, though strongly stylized, the original symbolic elements. *Figure 16* shows a model which the boy made just before he left the institution at the age of seventeen; in this the original symbolic elements have been integrated in a socially acceptable form. In other words, the experiences which had caused his fears have been assimilated and he has constructed an excellent form in which to express his emotional experiences.

III. PRACTICAL THERAPEUTIC AND PEDAGOGICAL GUIDANCE THROUGH MODELLING

IN THE PREVIOUS chapters we have attempted to show the diagnostic, and to some extent also the therapeutic, possibilities which lie in modelling with children. From these, two conclusions force themselves on us: first, that only in exceptional cases is modelling in schools and institutions offered in such a way that its therapeutic and pedagogical possibilities are fully exploited; second, that the reason for this seems to lie either in a wrong conception of modelling, or in a lack of the kind of insight

figure 12.

and clay models by the same boy, equally lacking in vitality



which alone can ensure that the right kind of guidance will be given to children working in clay. This applies both to teachers in ordinary schools and to the specialist art teachers now fairly often employed in schools for sub-normal children, institutions for mental patients, and others. In the final part of this paper I should like therefore to discuss the problems immediately related to how and when the teacher should intervene — *la part du maître*. In discussing this, the practical questions which arise will be arranged around the three main ideas which, in our opinion, should determine guidance:

- a) clay itself, as a means of expression, should get its full chance
- b) form should grow increasingly adequate to the idea which is being expressed by the child
- c) his modelling should enable us to understand what the child is telling us about his experiences in life, about his personality, so that we may guide him in a positive way.

(1) *Clay as a Means of Expression Should Get its full Chance*

Perhaps it is good, after what has been said before, to dwell deliberately for a moment on some simple considerations. For there is a great temptation to suppose that all the possibilities which we know that modelling offers will realize themselves automatically, and that if we offer the child clay at regular times he will give us in return meaningful and sensitive creations, which have had their therapeutic and pedagogical effect.

In the first place there is misunderstanding about what 'free expression' is. Too often the teacher thinks that he has to refrain from any interference, any meddling, and that in leaving the children to their fate, he is leaving them 'free'. Of course such an idea is false, because the teacher's full and respectful attention to a child's work is the first and indispensable element of a pedagogical atmosphere in which modelling may bear fruit.

But there is more. Each piece of work of a child, apart from showing characteristics which are common at his level of development, is to a high degree individual. This personal element

is not derived entirely from the sources which feed the child's inspiration, namely his experience of daily life which is common to all children of the group. In order that this experience may be digested and may achieve form in a worth-while manner in clay, it is indispensable that work in clay should be highly esteemed in the children's community, that the child should become aware of this, and that he should take working in clay for granted, just as he does lessons in composition or arithmetic. This we do not achieve either by modelling now and then, or by making a hobby of clay, something that can be practised in leisure time. Nor do we achieve a high esteem for modelling by putting regular modelling lessons on the time-table. We do achieve it however if modelling is an integral part of the daily activities. This does not mean that every child must model daily. But it does mean that what the children's group realizes daily should be to a large extent creative, and that not only should opportunity for working in clay be offered but that the children should come to feel a need to model. School organization alone cannot ensure that the children will feel this need. *The first essential is a school way of life which is averse from dogmatism, sensitive to the demands of creative freedom, and willing to offer a rich and varied experience to the children.*

From the point of view of school organization, this means that, apart from offering the children copious opportunities to model, (frequently modelling sessions and free expression are provided at the beginning of the school day) their *need* to model must be enabled to grow uninterruptedly. The way in which the school envisages education is most important here. Schools which work with centres of interest, for example, would find it very easy to insert working with clay into each complex of interest. Used in this way, however, there is a danger that modelling may become merely the hand-maid of special subjects: history, geography and so on. To avoid this, we think that the role which creativeness plays in our approach to every subject in the time-table is crucial. For many years we have been trying to make the intense moments of common experience the basis of our teaching and education of our

difficult children. And we have tried to ensure that these moments are assimilated in the first place creatively (by painting and modelling) and after that in a more scholastic or didactic way. In other words, we think that assimilation through rhythm, music, drama and work with the hands is equivalent to assimilation through the intellect in the approach to life. The creative approach prevails in our school.

This view demands that an atmosphere of mutual respect for each creative achievement must be evident in the school community, and that such achievements must be treated with as much respect as the children's achievements in language and arithmetic. That is why we fire the works in clay. We make pots and sell them on stalls at parents' meetings, where we set aside space in which to display the large and smaller figures. In this way, in many classes modelling is becoming an activity as necessary to the life of the class as is daily schoolwork: printing, arithmetic and writing. Obviously the person who gives guidance in clay should participate in the full life of the class. That is why the class teacher and the modelling teacher co-

operate with each other in teaching the same group of children.

If one works in this way, the stimulation of the creative forces becomes health-giving and its effects will be felt in a number of fields of the child's activity. For we notice again and again that the child so stimulated grows more active in acquiring scholastic techniques as well as in the joiner's and metal workers' workshop. Just one typical example: the boy whose work is shown in *figures 1 and 6*. But for the great educative value of modelling and the influence of the modelling teacher, this mentally defective boy would have expressed himself far less well in speech and writing, would probably never have come to the carpenter's shop to carve a mother-figure out of a block of wood which he himself had composed of thick planks, and, what is more, he would probably have remained an aggressive, inaccessible, psychopathic delinquent, instead of achieving an honourable and recognized place in our children's community, becoming a boy who daily, through modelling, has been enabled to mould *himself* under adult guidance which he thoroughly accepted. This

figure 13.
Dull and
inexpressive heads,
modelled within a
week of one another,
by a normal adult



figure 14.

Modelled by severely disturbed boy of 11 with castration fears



and many similar examples contain a warning against neglecting an important aspect of their work, a warning to teachers of the normal and teachers of the subnormal, defective and maladjusted child.

(2) *The Form should Grow increasingly Adequate to the Content which is being Expressed*

Apart from the way in which work in clay is approached, another important problem demands the attention of the teacher: that of the kind of help he will offer to children. There is no doubt about the necessity of this help, for though some children seem to be very accessible and skilful and are soon absorbed in modelling, there are others who gradually lose interest in it. The reason for this seems to be roughly as follows: during the period when modelling is experienced mainly as play, most children are fully absorbed in it and what they make corresponds with their wishes. However, at the moment when children become aware that they want to make their products resemble real objects, they come up against resistances in the clay itself. Before, they were excited because the clay was 'obedient' and did not object to being kneaded and rolled. Now they face the difficulty of achieving a satisfying likeness. At

figure 15.

Modelled by same boy at 15 - still showing the same symbolic elements



this moment apathy, lack of interest, even aversion, sometimes appear. It is at this point that the teacher will have to act in order to help such children overcome their difficulties.

We think we have made it clear in the two previous chapters how delicate and difficult it is to offer help. The teacher, in doing so, should always bear in mind that his aim is not to make a child model things as an adult sees them, but rather to help him over those mistakes which the child himself feels are standing between what he wishes to express and what he really has expressed. Therefore we will try to determine what kind of yardstick in judging a child's work will have the best chance of helping him.

Beauty: we have already referred to this yardstick. It is a pity that many people base their judgment of a model exclusively on it and make their corrections accordingly. It is not difficult to show the dangers of this viewpoint. In the first place of course — but again and again we forget it — this word is the first which adults induce the child himself to use in judging his work. We have already pointed out how much the basis of this judgment may differ in the child's mind and the adult's. Yet we seldom restrain ourselves from wishing to make his work more 'beautiful'. This wish leads us to correct too frequently, and nearly always *in the wrong way*. The danger is that probably the child will follow us and will fall himself into pure ornamentation, which leads him nowhere.

There is still another danger. Whether we think a thing beautiful or not depends on our development and personality, and this is so too with the child. Therefore there is a real danger that we may force our taste upon him, and that in doing so we may debar certain children forever from the therapy which modelling offers. We live at a time when abstraction, formalization and a certain infantilism in the art of adults are highly favoured. Many adults therefore are struck by the charm which radiates from the naïve and somewhat archaic character of child art. They forget that this charm is only experienced by the adult. The child very often has quite another aim in view, for example, to make his model more strikingly naturalistic, and therefore to outgrow the archaic nature of his work. So it may happen that a boy is abundantly

figure 16.

Same boy at 17 - his emotional experiences reconstructed in a more socially acceptable form



praised for a work that satisfies him only partially. This becomes worse if the teacher recognizes in the child's expression a style which appeals very strongly to his own sense of beauty. If by his corrections the teacher reinforces the child's use of this style, he will be teaching him to use certain deformations intentionally as an element of beauty. We should therefore be constantly aware that if some of the creations of children show a pronounced affinity with archaic or with very modern art forms, we should nevertheless always try to enable a child to develop, at his own pace, through the stages that are natural to him. And we should avoid bringing an excessive and one-sided influence to bear on him, which may detain him for a long time at one level of development, or even cut short his development too early.

Resemblance to Real Objects: this yardstick too is often used in an unthinking way by the adult. Undeniably the moment comes — we have said so already — when the child struggles with the clay to get 'resemblance'. The point at which it comes depends on the child's own phase of development. It is necessary therefore to watch for it attentively and to await the right moment.



figure 17.
Children at all
stages of growth
like to model horses

Figure 17 shows how children model horses at all the different stages of their growth. The child who made the most primitive horse was as satisfied with it as was the boy who proved to be most advanced. This statement is important, and it means that the details of anatomy are discerned by the child only step by step, and that our corrections should follow accordingly. With some pupils for example we point out the lack of limbs, whereas with others we discuss finer details such as articulation. If he observes attentively enough, the teacher will get his chance to give true guidance. We have already shown that in doing this he must never go too far. As an example, see *figure 18*. There is no doubt that the girl's head in plaster, made by one of our pupils at the art school, is a greater success, from the technical point of view, than the 'figure with the large ears'. The latter shows clearly, however, an inner emotion which is absent in the figure in plaster.⁷

Obedience to the Medium: This obedience is

a reality, which characterizes all forms of expression and which should have our permanent attention. If a child sins against the nature of his medium he will have to accept many disillusionments. Through our guidance he necessarily has to learn the techniques to which clay responds best. We are talking here about a discipline imposed by the material itself. This discipline is apparent already in the subjects that can be realized in a given medium. Clay does not lend itself to making things which could clearly be better made in wire, metal, glass or wood. (The child must learn to recognize this fact gradually.)

The little child experiments with all possible ways of using plastic material: he starts kneading and rolling it, he graves on it and draws on it and, with the help of a small wheel, he starts hollowing it out; the child examines what is the influence of water on clay and finds that it can become a soft, weak paste, which can be spread out. He tries to cut the clay with a knife and to stick the slices together again. Experimentation of this kind ebbs away of itself when the child enters a new stage of development. But the many possibilities and the great 'obedience' of

7. As an experiment, we sent this boy who was very gifted in clay work to the art school. This experiment failed because technical-aesthetic modelling was the chief aim there, and nobody had an eye for the boy's deeper psychic development, which did not keep pace with his technical improvement.

the clay continue for a time to tempt him to do things with it for which it is not suitable.

Examples:

— Pedestals, on which he will construct a scene with a little house, a waterpump, a tree with leaves, a few people etc. Here actually we are meeting that 'construction', about which Charlotte Bühler repeatedly spoke in her studies of the young child;

— often the children make ships with sails and rope-ladders, which break when drying, as do bows, and the wings of windmills, branches and leaves of trees etc.;

— for rather a long time some children like to smooth the surface of their work with water, so giving their forms a washed, weak appearance;

— scratching and carving also remain attractive for a long time (*figures 19 and 20*); owing to this, certain figures bear some resemblance to those figures studded with decorative nails in negro art. These dots and scratches often group themselves together gradually in decorative motifs, which the child finds good use for in his masks and pots (*figure 21*);

— moreover we see that at first the child simply draws things on the clay which he thinks too difficult to mould. This is probably because little children more often have opportunity to draw than to experiment with the three-dimensional possibilities of clay.

All this indicates that we should ask where we hope the child will arrive in the end, and how he can best get there. In establishing a good working method, the child should learn by experience from the very beginning that clay shrinks when drying. He should discover that this is why it cracks when it is kneaded insufficiently, and why the parts that are added separately break off, — also why parts too thin, with too tiny a support, are not likely to survive being dried and fired. This stimulates the children to make especially massive figures with a solid basis. With this quality of clay in mind, we have to choose suitable exercises. The child must experience that only by kneading can he achieve a natural form, and the use of the potter's wheel will be restricted at first to realizing the tensions in his own muscles. When he has discovered all this, he has gone a long way, and he will have done so by characteristic stages. Normally, constructing is given up after some time, scenes composed in an anecdotal way disappear, and finally the figure and the ornamental object remain as realizations full of value. The hints we give the child can stimulate this evolution only in so far as they concur with his inner development, which is the source of it.

The Essentially Three-Dimensional Character of Clay-Work

Figure 20 shows that setting the model upright, so that we can look at it from all sides,

figure 18.

Girl's head in plaster, made at an art school, though technically more accomplished, lacks the inner emotion of the cruder 'head with large ears'





figure 19. Some of these remind one of figures in negro art studded with decorative nails

can make difficulties for certain children. If drawing is the child's chief way of expressing himself, this difficulty will be enhanced. If this is so, we shall have to take particular pains over correcting it. Aesthetic judgment comprises to a high degree taking gravitation and other laws into account.

Perhaps this is the place to add something to what we have already said about 'beauty' as a criterion. Undeniably the moment comes when the aesthetic feeling of the boy approaches that of the adult, and his skill sometimes becomes real *expertise*. Then he is going to realize the meaning of harmony of lines and planes, the effects of light and so on. Such technical evolution, however, will have no special value if the character development of the child has not kept pace with it to some extent. On this we will reflect in more detail.

(3) *Gaining some Understanding of the Content of the Child's Experience, of his Personality*

After all these considerations of a more technical nature, we must return once more to the most fundamental psychological and educat-

ional problem: how can we help normalize the disturbed behaviour of a child, how can we restore the original creative and constructive forces within him so as to liberate him from his destructive behaviour and lead him positively towards socially accepted activities, purposes, ideas?

Let us take it for granted that we have allowed the child the right approach to clay, and that there is a good atmosphere in which creative work can expand and prosper. From this it will have followed that 'clay' has a meaning for the boys and that, thanks to our hints, models are being made whose form and conception correspond increasingly with their ideas. Even then we must not shirk facing the question about the deeper meaning of the therapeutic and educational procedure through which we are leading the child by means of modelling.

We have already seen that some boys get stuck when modelling certain themes, or in peculiar deformations. We have looked for the roots of these phenomena, and have found a symbolic relationship between these themes and

unbearable, often traumatic experiences, special types of personality, special aspects of the psychological disposition of the child. To what extent can we, by working with clay, come to grips with these deeper aspects of the young, expanding, dawning personality?

So far as our insight leads us at present, we recognize that the pedagogic and therapeutic meaning of modelling can be at very different levels, according to the age of the child, his own nature, and his difficulties or deviations.

— At a first level apparently, simple modelling has sufficient cathartic value to liberate the child from his temporary, daily tensions, both the positive and negative ones. At this level, the spontaneous activity, thanks to the medium and if suitable help is available, carries the child, as it were, in the right direction and proves to be a sound integrating force in the structure of his psyche. With children who deviate in their psychic life, readjustment may probably come about spontaneously at this level.

— At a second level, where the child's experiences are too strongly affiliated with

conflicts which make themselves felt long after, the psychological role of the modelling teacher, class teacher, or educator will steadily grow, according to the seriousness of the difficulties. The teacher's permissive psycho-therapeutic help, guided or not by a psychologist or psychiatrist, is intended to help the child digest or assimilate his difficulties, so that his spontaneous activity may be steered into natural channels again. We have seen a typical example of such treatment with the boy who modelled 'protecting hands'. Very primitive, impulsive, defective children, who strike us by their destructive, brutal, aggressive behaviour, receive analogous help through modelling. Here the evolution of valuable positive, creative achievements can be so highly agreeable to the child, and he may identify so strongly with the person who guides the work, that an important opportunity may thus be offered to bring order into his chaotic, a-social way of experiencing life, so leading his creative, constructive impulses to social purposes. This can happen only if the child has sufficient technical skill and if he is

figure 20. Scratching and carving on clay remain popular with some children for a long time





figure 21.
Decorative motifs
for his pots
developed from his
earlier scratching
and carving

expressive where his emotions are concerned.

— Finally there are some cases, fortunately not many, for whom no medium, not even clay, can give the full help described above. In such cases we admit that any medium of expression can form only one aspect of a thorough psychiatric and psychological treatment, which in the first place must aim to set free the strongly inhibited emotionality. Modelling in such cases, apart from being pedagogically valuable, is above all a diagnostic means in the careful investigation of the psychic progress of the child. Modelling should never be used diagnostically by class teacher or art teacher in a school for normal children and seldom even in an institution for maladjusted ones.

CONCLUSION

THE HELP given by modelling at the second level described above is perhaps the most important. If we look in more detail at those cases in which the educator, classroom teacher or modelling teacher achieves striking results, we ascertain that these results are nearly always the consequence of the great affection with

which the teacher treats the boy, not only with respect to his achievements in modelling but also with respect to his behaviour in different situations of life. Moreover we ascertain that these results are also the consequence of patient and attentive observation and search into the value of his creative work, so that the real meaning of certain themes in the boy's work can be deduced. Moreover it is clear that this insight must be accompanied by a very thorough technical *expertise*, so that technical instruction can always be inserted at the happy moment and in the right way.

The most important factor for us to stress is the special relationship which, in the creative situation, grows between pupil and teacher. Given that all the necessary elements are present and consciously applied, this relation seems to us to be in a large measure analogous to the transfer known in classical psycho-therapy. From the moment when modelling — like any other form of creative expression — has really caught the boy, so that he experiences it as he does breathing and moving, from this very moment the boy seems to be committed to the adult in a direct, peculiarly strong way. The

child gradually becomes aware of this bond through the loving attention which he permanently receives. As they discuss again and again certain corrections, the adult, given that he has enough insight, will inevitably be discussing problems and traumata of which the child was unaware or which he has hidden painstakingly. In this way a relationship of confidence grows; it is accepted by the child as highly important to his life. In order to keep and intensify this relationship of confidence, the boy is prepared to make efforts and put up with hardships. What is more, as a result of this confidence the child will give up certain inner resistances and will reach 'outlawed' domains of striving and feeling. Thanks to this alone his real behaviour will improve noticeably and will become more harmonious; the danger points which repeatedly caused clashes will gradually disappear, because his strongly aggressive defences will prove less and less necessary.

At the same time the child starts to identify in a wholesome way with the attitudes, the social and moral behaviour, and even with the ideals of the adult; a real educative process takes place, in the deepest sense those words can have. Should the teacher succeed in giving the child's achievements a social trend, then the child will receive esteem from his fellows for his work, which is always preserved, and sometimes gains a place of honour in the school park or in the classrooms. This honour accorded to his work increases the beneficial effect of his treatment.

We should not need to add that such a result cannot be achieved haphazardly, and that modelling, like many other means of expression, is not a mere technique which can be learned. The person who has to guide the child must be a mature adult with whom the child can make a real relationship, and so develop. Psychological guidance is absolutely necessary to people who intend to use these means of expression with children, and the more difficult the cases with which they have to deal, the more support they will need. This paper has surely demonstrated that they need technical skill and that they must be intuitive in psychological matters. Above all they must be aware that the relationship between pupil and teacher, if it is to be fruitful,

must be free from compulsion. If one makes unsuitable suggestions, forbids and enforces, sets subjects and themes, it is quite clear that a really fruitful, therapeutic and educational situation will never result and that modelling will become a dead language, without meaning.

From the foregoing, the deeper meaning of modelling as a medium of expression in the education of subnormal and maladjusted and normal children has become apparent. There is no disguising the fact that this method of working entails deliberate and knowledgeable provision in the organization of the school. We may be able to deal with this in the future. For the moment we shall be happy if we have succeeded in showing that education in free expression needs far more attention than it has received so far, and that it must not be embarked upon thoughtlessly in the new education. *

Post-script on Contents

This paper on modelling by Dr. Wens and Mr. Vanmol is to be warmly welcomed. Here we have a record of remedial work with individual children extending over years, made not only with the psychological knowledge which can look deeply into the work of these disturbed children and with a tender regard for the problems of all children, but also with an understanding of educational conditions and the difficulties of the teacher's situation. This understanding is admirably conveyed in the conclusion, which contains something of the essence of good teaching in the arts.

When Dr. Wens points to the need for organizing the school in such a way that this kind of teaching can take place, she offers a valuable corrective to those who see the arts merely as a happy occupation or a necessary relaxation from more serious work. To regard them solely in this way is to offer children a pretty stone when we might give them bread.

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Only if the education of head teachers and administrators has not itself included the emotional and spiritual struggle implied in creative work could such a superficial attitude prevail. Are we prepared for the revolution in our education which abandoning it would imply? Even where the education offered is what is known as 'progressive', the full implications of what is being done at *Vrij en Vrolijk* are perhaps not realized by any of us yet.

Very much that the author says compels our assent, for instance, that the social value to the child of his achievement in clay can operate only where the community has a respect for artistic creation; that clay can ease unbearable tensions in those who may have no other form of expression; that the interpretation of the work must be approached from many angles; that intense moments of common experience can and should be assimilated through creative work, that there is danger in the adult's imposing his own taste, rather than helping the child with the aspects of his work which displease *him*.

Whilst recognizing that some of the subtleties of her original paper may have escaped

translation, there are still certain questions I would ask. For example, is there in Dr. Wens' description a rather rigid scale of progress from one stage to another? Is 'movement and sensuous pleasure', because it comes earlier, perhaps looked on as a *lower* stage of development than illustration and representation of the appearance of things? Dr. Wens does point out that it remains an important element in the experience of all potters, — and indeed, one of the greatest living potters, when asked, 'How do we recognize a good pot?' said 'With our bodies.' Then too the author, when pointing out that the children's sense of beauty is not ours and that they adopt our standards out of deference to us, does sometimes give me pause as to what she means by beauty. I personally have not found children showing 'a too compulsive search for beauty' unless their teachers have impressed this on them, nor have I noticed that 'beauty is the first word adults use in judging work', nor that those adults who correct too often lead children to fall into *ornamentation* unless the teacher has specifically equated ornamentation and good work. Finally, I cannot see how the two heads in *figure 13* are an illustration that form and technique matter less than expression and content. Surely these heads lack form because they lack content? Is there here a suggestion that there is some norm of 'good form', or as in an earlier sentence 'correct form', apart from content?

Dr. Wens makes it clear that she is offering us a pedagogic as well as a therapeutic technique, and I feel confident that she would agree with me that, in the later stages of the education of normal children, experience in the arts does not merely give them opportunities for self-expression and for coming to terms with themselves, but enables them to live out the relation of the individual to the traditions and significant forms of his culture. Older children, anyhow in ordinary schools, can realize that sculpture and modelling is part of our common tradition from paleolithic times, that it is our rich heritage through the contemplation of which we can all grow. Art is not only a diagnostic and therapeutic technique — it has its own validity. Complete freedom from external considerations is necessary for diagnosis,

N.E.F.

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and crude violent self-expression is a part of therapy, but there is a more positive stage, which we see represented in some of the plates. My own comment would be that *forming*, not in obedience to outer canons but from an interaction between the most profound statements of our cultural heritage and our own individual need to express our experience, is a way not only of shaping our own personalities but of coming into relationship with our culture.

This paper reveals the complexity of teaching a subject apparently so simple as modelling, and shakes us out of any complacent assumption that the arts are making their full contribution to the development of personality in ordinary schools. The fact that Dr. Wens insists that real education can go on only when the child has the respect and loving attention of a teacher who has sufficient psychological and technical knowledge to foresee the next step for him, must even make us consider very seriously whether we ought to be teaching the arts at all in schools of general education until we can give the students a better preparation for this delicate task than we are doing at present, and feasible conditions — smaller groups or longer hours — in which to do it.

This paper certainly confirms that no person with a term or two's course in art can teach painting or modelling with any but a dangerously superficial understanding, — and the purist's plea for a more thorough college of art qualification will not solve our problem — but that it is time we instituted a form of training for teachers of the arts at a much more fundamental level. What will most remain with me from her paper is Dr. Wens' tender and appreciative acceptance of the children's work and her insistence on the delicate and formidable nature of the teacher's task.

Seonaid Robertson

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THE MODERN DIDEROT¹

Patrick Meredith, Professor of Psychology at the University of Leeds

A million readers will recall that Lancelot Hogben's first best-seller opened with the story of Diderot, the great encyclopaedist and materialist, who, during his sojourn at the Russian court, was exposed to humiliation by the God-fearing Tsaritsa's use of Euler's sophistry to rebut atheism by mathematics. Those who still consider materialism and atheism to be shameful diseases would do well to acquaint themselves with the condition of France in the seventeenth and eighteenth centuries, and to try to grasp the significance of Diderot — not conventionally but through clarity of thought. Such an attempt would equip them better, perhaps, than any other historical reading, to penetrate the murk which has descended upon the 'thought' of the Anglo-Saxon world since World War II. It would, incidentally, help them to see

1. *Chance and Choice by Cardpack and Chessboard — an Introduction to Probability in Practice by Visual Aids*, Lancelot Hogben (Max Parrish Vol. I 50/— Vol. II 70/—).

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the point of my paradoxical and provocative evaluation, in an earlier review,² of Hogben as essentially a man of religion, an evaluation much needed if the two substantial volumes now under consideration are to be rightly interpreted.

The story of Diderot and Euler would seem at first to suggest that only sophists like Euler and amateur philosophers like the late Sir James Jeans could be expected to find any connection between mathematics and religion. A clue to Hogben's own view of the matter may be found in these words from the opening pages of *Mathematics for the Million*:

'Three centuries ago, when priests conducted their services in Latin, Protestant reformers founded grammar schools so that people could read the open bible. The time has now come for another Reformation. People must learn to read and write the language of measurement so that they can understand the open bible of modern science.'

More than twenty years have elapsed since those words were written, the pace of history has undergone a many-fold acceleration. While the millions have been reading Hogben the more influential thousands (namely the research-workers) have been absorbing the gospel according to R. A. Fisher which at first sight would seem to be all part of the same crusade to replace the wizardry of words by the sense of statistics. But misery acquainteth us with strange bed-fellows and, if I may mix things a bit for the sheer hell of it, we have found a cuckoo in the nest. The cuckoo may be called 'statistical authoritarianism' and it is busy laying eggs called 'The Design of Experiments'. It lays them while cooing a tune called 'sing a song of Hypothetical Infinite Population' finishing with a doxology glorifying the significance test. And thus the bible of measurement, which was to set people free, has been seized upon, as all holy scriptures are inevitably seized upon, by authoritarians wanting to subdue man's irrepressible spirit of adventure.

Now if ever there was an exorciser with a nose for smelling out authoritarians it is Lancelot Hogben. Not that a very sensitive nose

is needed to detect authoritarianism in contemporary statistics — it stinks to high heaven. But Hogben sniffed it first for what it was, as can be seen in his Conway Memorial Lecture ten years ago³: 'In these days, when even a training course for teachers takes within its scope an outline of factor-analysis, to say that less than one per cent. of scientific workers have any clear grasp of the logical credentials of statistical methods which they invoke would probably be an understatement. . . In the higher levels of education and investigation, circumstances contributory to a disposition to take more and more on trust with less and less concern for rational grounds of confidence are evident on all sides — That the temper of science itself in this context becomes increasingly authoritarian is thus a truism for which we can rightly blame neither Mr. Bevan nor Bolshevism. It is an unavoidable penalty of large-scale scientific inquiry if we fail to gear the tempo of educational technique to the tempo of teamwork in the laboratory.'

In the accelerated modern pace of reformation and counter-reformation you have to be quick off the mark to avoid finding yourself on the wrong side. There are still the reactionaries who go round muttering that there are 'lies, damned lies and statistics', and who suppose that thereby they can dismiss all measurement from our modern way of doing things. Those who criticize anti-empirical tendencies in modern statistical theory may find themselves applauded by classicists who prefer Plato to Fisher merely because they can read Greek but cannot read mathematics. So it is a good idea to be clear as to what you are fighting for and what you are fighting against before going into battle.

And that is the point. I am sorry it has taken so long to come to it but without this preamble I could not hope to put to you the correct position of these two formidable volumes of statistics in the history of man's mastery of mystery. They must certainly be read, and they almost equally certainly won't be.

To begin with, these two volumes cost £6 (viz. Vol. I 50/— and Vol. II 70/—) and that would mean cutting out smoking for a month.

2. *From Cave-Painting to Comic Strip*, *The New Era*, Vol. 31 No. 1 p. 14; January 1950.

3. *The New Authoritarianism*, Conway Memorial Lecture 1949 (Watts & Co.)

JAMES REEVES

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This is a straightforward guide to the teaching of poetry, and as such will be welcomed by teachers in primary and secondary schools of all kinds. Since its author is himself a poet, the book will, however, be enjoyed for its own sake as a brilliant essay on the nature of poetic experience.

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So that eliminates quite a lot of potential readers. Next, there are more than 900 pages, large pages $7\frac{1}{2} \times 10$ inches, and that means sitting down to work for a very long time. This eliminates most of the population. For the tiny minority remaining what have we? We have a work which not only demands thought but one which positively *makes* you think. So only a second order infinitesimal quantity of readers are left, for example those who not only read *The New Era* but really intend to do something intelligent about education in an era dominated by statistical theory, information theory and sputnik theory.

As if this harsh realism were not sufficiently depressing for the author (who is an incurable optimist) and for the publisher (who is an endurable capitalist) let me go on to say what is wrong with this weighty work. But, to anticipate the end, let me say now that in spite of its faults *Chance and Choice* must rank for a long time as a Good Book.

The basic fault is like that of an impresario who advertizes a circus, acquires a super Big Top, fills it with all the superficial trappings of a circus, and then stages a grand opera. There seems to be a gross failure on the part of the author to recognize the character of his self-appointed task. I should describe that task as the production of a polemical encyclopaedia of statistics. But these volumes *appear* as a sort of outsize text-book. The fun and games of the circus are supplied by the most extensive, not to say egregious, sequence of visual aids ever to appear in a modern mathematical work. Now for good autobiographical reasons I should be the last to decry the use of visual aids and I am not decrying the visual aids themselves (except for certain minor criticisms which can be taken as read). But when a brightly illuminated organ pops up from the floor we are apt to suppose we are in a cinema even if it is playing the *Hallelujah Chorus*. When it is part of the architecture we know we are in a cathedral.

An encyclopaedia of statistical concepts, methods and theories is a very urgent need. And if it is to face up to the current controversies at the very foundations of probability-theory, and expose obscurantism and authoritarianism

wherever they rear their ugly heads, then it must be polemical. Hogben rightly bases his whole treatment on the semantic analysis of each situation with which any given method purports to deal. This means defining precisely the population involved and the operations performed. It is here that visualization enters but it is also here that the author's vision failed. True, he seeks to disarm criticism by a disavowal of expertise: 'If the execution of the undertaking falls short of what more expert use of visual aids may accomplish'...!, but his very use of the term 'visual aids' shows where his thought has stumbled. In a work of this magnitude the visual ingredients should not be conceived as mere *aids*.

For what is it which distinguishes statistics from most other branches of applied mathematics? It is the intricacy and subtlety of the operations and conditions involved in problems involving probability. The difficulty is not in the mathematics but in the semantics. Hitherto the whole burden of meaning has had to be carried by *words* and it is because of this that obscurity haunts the whole subject. A semantic analysis which merely translates words into words misses the heart of the problem, even when helped by bright visual aids. The visualization needed here is something much more fundamental. When Descartes invented algebraic geometry he was not merely supplying a visual aid to algebra. A graph is not a mere aid to understanding an equation. It is an explicit *map* of what is implicit in the equation. Descartes established the mapping-relation between space and the number-domain. What is so urgently needed to-day, in the field of statistics, is not new educational techniques to enable youngsters to sail more confidently in the treacherous seas of statistical theory but a

new *mathematical* system to force the theorists to show a rigorous mapping of all their verbally defined concepts. In other words the role of the visual in this field is not education but *definition*. The new Descartes must establish a convention for the mapping of *conditions* and *operations* in visual space.

Perhaps it is unfair to ask for a Diderot and a Descartes rolled into one. And yet the ingenuity of representation displayed in many of Hogben's diagrams suggests that with a little more effort and a more single-minded concept of the essentially architectonic character of his great enterprise he might have done for statistics what Whitehead and Russell did for logic. He might have written the bible to which all must turn.

I would strongly urge all serious-minded users or teachers of statistics to acquire this important treatise, even though it does fall short of what is perhaps an impossible ideal. If they want to get really clear about sampling and taxonomic differences, about significance, concomitant variation and bivariate universes; if they want to grasp the assumptions underlying the analysis of variance and the curious mythology of factor analysis; above all if they want a training in semantic analysis and a rich repertoire of ingenious visualizations coupled with astringent debunking of pompous pundits, then these two volumes will serve them better than a dozen more orthodox treatises. Many topics and methods of considerable current importance are, of course, omitted, and this alone would debar any serious claim to encyclopaedic status. But whoever does embark on the project of a genuine encyclopaedia of statistics for the age of automation and operational research must assuredly take *Chance and Choice* as one of his richest sources of material.

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THE NEW ERA

IN HOME AND SCHOOL

The Difficult Child in the Home*

Joan Hutten, Assistant Lecturer, Mental Health Course, London School of Economics

DIFFICULT behaviour in children generally has its roots in the home background, — only exceptionally is the school the cause of maladjustment. This observation seems only too obvious when one starts to look at behaviour as being both purposive and historically determined, and it has certain important corollaries. If it really is not the school's fault that Johnnie cannot concentrate and contrives to smoke cigarettes in the lavatory in spite of attempts to gain his interest in learning, there is less need for teachers to stifle their own feelings of failure by blaming it all on the parents. It is only when we ourselves feel guilty that we have this strong need to attribute the blame elsewhere, and I would say that the need to blame is something we are well rid of. It does not help the child when we moralize about his parent's shortcomings, nor if we indulge in one of those rather comforting generalizations to the effect that parents to-day are too casual about their children, too many mothers go out to work or too much attention is paid to television. No one who wants to help parents to help their children is likely to do so until he feels free to understand rather than to blame them for their difficulties. We may resent the behaviour that disrupts the class room or imperils the safety of others in the playground. How much do we know of the difficult behaviour that is manifested only at home, and do we recognize how difficult that can be to cope with without even the framework of discipline and *time limit* that the environment of school provides?

There are some symptoms of maladjustment that are a much greater problem at home than at school. Bed-wetting for example adds a heavy daily burden to the task of home making, — sheets and nightwear to be washed and dried

in cramped housing conditions in winter are no joke and are an ever present reminder of an infuriating habit that the parents have somehow failed to prevent. How much worse if the child not only wets his bed, but soils or wets by day too. The teacher may object because he smells unpleasantly in the class room, but it is mother who has to cope with the washing and the extra wear and tear. It may well be that the child has unconsciously chosen the symptom most guaranteed to get under his mother's skin in order to punish her for not meeting his needs in some way. She may be a 'difficult' parent; we may cringe at the endless stream of complaints she utters about the child. She maybe tells us that Father doesn't help any, and we may secretly sympathize with Father for keeping out of the way of her bitter tongue, but none of this alters the fact that she has a very hard time and that she is shewing us, however ungraciously, her desire to make a better job of being a mother. Only by giving her credit for this in a way which communicates itself to her are we likely to be able to help her to help the child.

Pilfering causes a strained atmosphere at school, but much more so at home. If one cannot leave one's purse or handbag about in one's own home it is hard on home life. Father cannot even leave money in his trouser pockets when he is not wearing them; it is inconvenient when the milkman comes for his money to have to find the key you have hidden in order to unlock the cupboard or drawer where it is kept. Parents often put up with a good deal of this before they can bring themselves to ask for help.

* Lecture given to teachers taking the Child Development and Teaching Maladjusted Children Course at the University of London Institute of Education.

Then what about the child who has a sleep disturbance? — who nightly wakes up screaming or wants to come into his parents' bed; the child liable to asthmatic attacks, the child who is afraid to be left on his own, who demands his mother's presence all the hours he is out of school? He may be quiet and well-behaved at school, giving the impression that his level of attainment may be lower than his potentiality, but, with a class of forty, one doesn't feel one need worry about it, but what a time he is giving them at home!

Then there is the over-active, negative child with a tendency to wander. He may be a limb of mischief at school and a distraction to his poor teacher, but at least her responsibility ends when he leaves the premises at the end of the afternoon. It is mother or father who has to swallow his pride and go once again to the police station towards midnight to ask if a little boy has been reported travelling alone on a bus or trespassing in order to play with the cement-mixer on some new building site. There are children who refuse to go to school, so great are their fears either of what will happen at home while they are away or of what the other boys or teachers will do to them or demand of them. Well, school was invented partly to give parents and children a break from each other, and what a miserable time any parent has whose child declines to obey the Attendance Order. Either he is an irritable appendage to her apron strings or he is wandering at large all day, probably getting into bad company.

There are other symptoms of maladjustment that parents cope with more or less philosophically — travel-sickness, food-fads, phobias and allergies which in many instances seem too trivial for high-powered help or too chronic to seem likely to yield speedily to treatment. They must inevitably dim the joys of parenthood and take a constant toll on the resources of patience and tolerance that even straight-forward child-rearing tax to the full.

SOME family problems arise not so much from faulty relationships within the family as from fortuitous or accidental circumstances. There are gross examples of this, as where one member of the family has some congenital mental or

physical handicap, a spastic or a mongol perhaps, or an acquired handicap which makes it essential that that one member is singled out for special attention. There are more subtle difficulties where one member of a family differs strikingly in temperament from all the others. An introverted, dreamy child may go through agonies in a family of extraverts where no one shares the same kinds of sensitivity or can understand his need for privacy. In the same way, a muscular little tough may seethe with frustration in a family of gentle aesthetes. Temperamental contrasts apart, the age and sex differences between siblings can create situations where it is impossible to reconcile the needs of all members of the family. This of course happens all the more strikingly where the children of two marriages are combined, but it is not uncommon for there to be a six-year gap between children, and a ten-year-old boy, forced to stay within range while his soppy four-year-old sister pats away at her sand-castle and mother gossips with the occupant of a neighbouring deck-chair, must often feel beside himself with impatience. The only child's special problem is often recognized. It is less often acknowledged that an only girl in a bunch of boys, or a solitary boy with a bevy of sisters has a pretty thin time in spite of valliant efforts to adapt. In fact almost any family position can throw up difficulties, and just because the age-gaps and sex in the children in a family is something immutable, everybody takes the situation for granted. Parents do their best to give thought and attention to the needs of all their children but if one of the family persists in being awkward and different it won't be long before they find themselves feeling awkward and irritable in return and a pattern of dissatisfaction develops which is very difficult to reverse.

These are some of the ways in which a child presents difficulties at home which may not be manifested at school. Some case-studies may indicate why things should be this way, and what kind of help we might expect to be effective. First of all *Freddie*, who was the only child of a rather late marriage. His father was in poor health throughout most of his early years, so that mother was the more dominant parent

in the home. The father died when *Freddie* was seven and shortly after this he himself caught jaundice and had to go into hospital. When he recovered he became progressively more difficult at home, though he gave no trouble at school. His mother had to go out to work part of the time to supplement her widow's pension and *Freddie*, with a gang of other children, got into trouble by annoying neighbours, although he was ostensibly in the charge of one neighbour who found it impossible to keep an eye on him. He defied his mother, attacked her physically and cut up the bed-linen and furnishings in his wrath. He stayed out late and finally his mother was driven to bring him before the Court as being beyond control.

The Probation Officer described the damage he had done and the stories of his behaviour told by neighbours as well as by his mother, but said there was something very likeable about *Freddie*. For example he had picked a bunch of wild flowers for his mother and had offered her some of them. The Probation Officer suggested he should be examined at a child guidance clinic. In Court, his headmaster said he found it hard to believe the mother's account of *Freddie's* behaviour; he felt she must want to get rid of him; at school he was above average in intelligence and gave no trouble at all. He himself had made a point of talking to *Freddie* since the death of his father and had found him a responsive and interesting child. His mother said that he was her only child and she had done her best to manage him, but felt that she could not carry on any longer.

The Magistrates recommended *Freddie* to the care of the Local Authority and arrangements were made for him to go to a child guidance clinic. Local newspapers carried the headline BRIGHT BOY, GOOD AT SCHOOL, BAD AT HOME. When I received the official letter from the Children's Department, and the various school and Court reports, I wrote to the mother, asking her if she would come to see me. Several days later the warden of the Reception Home to which *Freddie* had been sent, told me that my letter had been sent on to him. It seemed that *Freddie's* mother felt that she had surrendered her parental rights, not only in the legal sense, but that she was no longer to help him at all.

I wrote again explaining that it was *her* help we needed and asking if I might call on her. When I arrived she greeted me shyly. I said I thought she must be missing *Freddie* and she suddenly burst into tears. Gradually I pieced together the story of her own deprived childhood and unhappy marriage. One began to understand why, for *Freddie*, being manly meant throwing his weight about and defying his mother. At the same time his fear of his mother's impulsive temper heightened his bravado and drove him on to ever more reckless exploits, so that in desperation she had taken him to Court.

Treatment was arranged for *Freddie* and his mother would collect him from the reception home and bring him along every week. It was not long before he was allowed to stay at home for the weekend before coming to the clinic on the Monday morning, and after a few months he returned home, while still attending the clinic. The Child Welfare Officer kept in touch with them so that everything possible was done to make a success of the reunion. Through the weeks the mother told me a great deal about her life and her feelings about *Freddie*. She had been brought up very strictly, and obscurely she felt it was her duty to be strict with him. Little by little, she began to realize when *Freddie* needed her to be firm to help him control his own temper and when he needed her to be gentle with naughtiness which was his way of coping with anxiety, for example about his mother's health. *Freddie*, on his side, learnt to recognize his feelings and could begin to show his love for his mother instead of fighting her all the time. This undoubtedly helped her to be more forbearing. The headmaster gladly welcomed *Freddie* back to school and remained a tower of strength, consistently refusing to believe anything bad of *Freddie*. This was extremely useful when things were going not too well. At least the whole world didn't turn against *Freddie* at the same time, and his poor mother learnt to regard with wry resignation the Head's refusal to believe her complaints. The Head's attitude was extremely frustrating to the part of her that was filled with righteous indignation when *Freddie* had been particularly trying, but the part of her that was

loyal to *Freddie* was secretly glad to know that he had such a staunch ally. There have been of course many ups and downs, but *Freddie* and his mother are now much more secure in each other's affection than seemed once possible.

This case points up several factors worthy of notice. First, we get some idea why *Freddie* shows his symptoms at home and not at school. His deepest fears and affections are involved at home — where he loves much, he also hates strongly. At school his emotions are not nearly so strongly engaged. He enjoys the satisfaction of knowing he will be protected from giving way to his wilder impulses by the disciplinary framework of school life. He gets credit for the effort he puts into his work and responds with more effort. He was also particularly good at sport, so at least this area of his life was satisfactory. This evidence suggests that there was much that was positive in his relationship with his mother. If all his experience at home had been unhappy he would have been unable to conceive of the possibility of a good experience. Children whose problems carry over into school are slow to be reassured by consistently friendly handling. Second, we see that it is the mother's own early experience which influences the way in which she reacts in her present situation. Both she and *Freddie* have similar problems. Both show fight when they are anxious, both lost a parent when they were young and had a hard time financially and emotionally afterwards; both expected terrible retaliation for their own anger. This is why co-operation between school, clinic and home was so vital. In itself, the support of the headmaster would have been unavailing. The mother's problems also needed sympathetic handling. Similarly, it would have been useless if the staff of the child guidance clinic had worked in isolation on the problems of mother and child. The Children's Welfare officer had a statutory responsibility to supervise *Freddie's* resettlement at home, and his help was a delicate and essential part of the whole process. For example, the mother used at one time to threaten *Freddie*, every time he was naughty, that he would get Mr. X to take him back to the Home. If Mr. X had allowed himself to become a bogeyman, all our attempts to convince both mother and *Freddie* that we had

confidence in them would have been sabotaged. Moreover, later when *Freddie* had to go back to the Home temporarily, he might well have regarded this as a very cruel punishment. But because the Child Welfare Officer shared our thinking, he was able to convince both mother and boy that their anger did not provoke savage retribution. He too believed that they could be good people and *Freddie* was able to go away on holiday for a fortnight with some of the home children. Later, when his mother had to go to hospital for an operation, he returned happily to the Home while she was away, untroubled by any anxiety that it might be his fault and that this was his punishment. The headmaster too gave invaluable help, though to the last he thought the mother alone was causing the trouble. He suggested local leisure-time activities for *Freddie*, and he was wise enough to let mother herself make the overtures and confide in the Cub leader and the Boys' Brigade leader, as much or as little as she saw fit. In this way *Freddie* built up more satisfying areas of activity which reduced the strain on himself and his mother when they were together, and allowed them both some respite from the intensity of their feelings about each other.

A DISTINCTION between circumstances and relationships as the chief cause of family troubles is an arbitrary and theoretical one. The next example is of a case where 'circumstances', that is a quite slight birth injury to one child, started a train of reactions which created a problem for her family.

Beryl came third in a family of five and when she was referred to the clinic her mother was pregnant with a sixth child. Her mother had been a very good teacher before her marriage and she set herself very high standards in bringing up her children. Four of them did her great credit, being happy, resourceful, co-operative and (mercifully!) intelligent. It was *Beryl* who seemed to be the cause of all the trouble. Her birth had been rather difficult and she had not been as easy to feed as the other children. It was not until she was just beginning to walk, however, that she first showed an obvious abnormality. One foot turned in more than the other and she seemed to run before

COUNTING AND ALL THAT

by

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she could walk, often abruptly falling down. The family doctor recommended that she be examined at a neurological clinic. She was admitted to hospital for orthopaedic and neurological investigations which seemed to indicate that her sudden falls were caused by transient loss of consciousness related to immaturity of some of the brain cells. These would probably develop normally in time. So far so good. The falling did in fact cease shortly afterwards, though the gait remained erratic. *Beryl* moved very fast in the most unpredictable directions. When she was out it was not safe to leave go of her hand for a moment and this of course created a resentful liaison. In the house she might scramble on to dangerous window sills that none of the other children thought of attempting, the gravy might be poured down the sink while mother turned to get the baby's milk, a dozen crises would occur in one morning. Her sleep was intermittent; often she kept the others awake and when the exhausted household were enjoying their deepest sleep she would hit on the idea of slipping downstairs.

Her mother had tried various ways of relieving the tension. She had had regular help in the house, taking a part time job herself to pay for it, but this made her feel as though she were evading her responsibilities. She tried sending all but *Beryl* and the youngest baby to a private kindergarten — there was no public one near — but the school was soon closed down. The maternal grandmother was the only relative near enough to help and she had been called in at so many times of crisis that her patience and goodwill seemed exhausted. The other children in the family understood that there was something special about *Beryl* and tolerated her with good grace most of the time, but when they were tired or ill they too became demanding and difficult. On the other hand they could also suddenly align themselves with *Beryl* against their mother, as they did one afternoon when, driven to desperation by *Beryl's* darting out into the road and almost getting run over, mother put her in reins and tied her to the bannister. *Beryl* wept at this 'injustice' and the children stood round comforting her with some of their ice-cream and gazing reproachfully at mother.

School, though it supplied some respite, introduced new problems. *Beryl* was a responsive child within the limitations of her handicap and for her teacher's sake she behaved with all the control of which she was capable. In the youngest class she could have a good deal of activity without disrupting the class room, and she enjoyed the fresh start which the new environment gave her. The next year however it was less easy. Her disability was not marked and her new teacher was never sure she could not help some of the things she did; *Beryl* challenged all her teaching skill and her non-conformity was felt by the teacher as a constant minor reproach. At home she became worse than ever. All the effort she was capable of was exacted from her at school. It was just too much if more were asked of her at home. As the difficulties mounted both mother and school staff felt inclined to blame each other. Doubts were cast on the child's intelligence and on the teachers' and mother's handling respectively. It was at this stage that *Beryl* was referred to the clinic. She was seen to be an extremely active child with grave doubts about her own ability ever to be good, and with considerable anxiety that she might in the end be sent away for her naughtiness. This anxiety reduced her effective control and found outlet in the inappropriate behaviour that had already got her into trouble. Careful intelligence testing revealed that she had slightly above average intelligence but nothing like that of her brothers and sisters. There was also evidence that certain of her brain cells were still immature though to a much less degree. Preoccupied with the problem of management, people had not noted, but could recall afterwards, how for example, she had been slower at stringing sentences together than was normal, and clumsier at beginning to hold a pencil, though she had in fact recently mastered both these skills. Exercises had almost entirely corrected her slight foot deformity and everything pointed to a gradual diminution in the handicap. Gradually, in treatment, both mother and child began to understand how they could come to terms. *Beryl* showed a noticeable reduction in her hyperactivity when she could voice her anxiety and be reassured by consistent experience that she would not be sent away

from home and could do good things as well as troublesome things. Her mother came to realize how hamstrung she was by her own feeling of failure and, now that she knew that the basic condition was improving and that all her toil and tears had been of some avail, she felt surer of herself and no longer anticipated criticism from her own mother and *Beryl's* teachers, or was so distressed by it when it did happen. Quite small changes in feeling about the situation made it tolerable. I have not painted in all the marital tensions that had built up. These were extremely threatening but ventilation of the problem, though it could not hurry its cure, made all the difference to the feelings of all concerned. The class teacher was relieved that the headteacher understood that *Beryl* had a developmental handicap and was not just an indication that her discipline was inefficient. She made fewer demands on *Beryl* and not only got better results but left a little margin of energy for *Beryl* to devote to attempts to please mother at home.

I hope that these two case-histories do not seem like an advertisement for child guidance. I am convinced that, as teachers learn more about the kinds of things that are helpful in situations like these, many problems can be understood in the early stages and handled in a way which makes recourse to the specialist agencies unnecessary. It is after all understanding, and willingness to share that understanding, that is the unobtrusive but essential factor in reversing the cumulative growth of problems.

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'REALITY IS WHAT YOU DO WHEN YOU FEEL' * - I. *Infants*

E. D. Cutler, Headmistress of Westbury Infants School, Letchworth

I AM GOING to draw some pictures of early childhood, both in and out of school — pictures of children going about their business of being children, unmolested and unguided by any adult — pictures of children working and playing together with adults, and one picture of children working and playing in a way that adults, with their apparently superior wisdom and experience, have decided it is best and most profitable for children to work and play. I hope we shall see as we read them, what is reality, and, if the title of this article is true, how children are likely to work and play their way through to an integrated personality, based on reality, when they *do* do what they feel.

Does this 'doing what I feel' savour of licence? I think not. It is not the same as 'doing what I like'. Feeling is something deeper and truer than liking. Here are some rather interesting definitions of 'feel' and 'feeling', taken from Nuttall's and a Dictionary of Psychology.

Feel — to know — to have a real and just view of — to excite a sensation of being — to be conscious of being

Feeling — the affective aspect of experience — the experience of pleasure and its opposite — interest, etc.

And here is how reality is defined.

— Actual being, or existence — a real thing — the sum total of the conditions imposed by the external world on the activity of the individual to which motor adaptation on the part of the individual is demanded.

It is interesting that one definition of 'to feel' is 'to be conscious of being', and of reality 'actual being'. There is obviously more in this phrase than at first appears.

Here is a picture of my own childhood — of a child rather alone, but quietly happy, with plenty of time to 'swing on the gate', and on whom no school demands were made till the age of seven.

The best remembered reality for me was the nearby fields and hedgerows, with the more distant and mysterious beech wood crowning a

hill in front of the house. Here I would explore the chalky hedgebank with its spready pimpernel and gnarled tree-roots, with always the promise of violets and primroses. Here would be found wonderful snail shells and coloured glass treasures, carefully collected and stored under my own tree-root. Here, at the adventurous further end of the field, I could stand and feel the silence, the warmth of hedgerow grass. Here, lying in the grass, I had my first sight of a bee entering a flower, busying himself inside, and flying on to accept this flower or reject that one. And there, at the top of the high field crowned by beeches, I could look back over the country below, and get my first feel of so many things. In a small way, this same feel for place and time, and of values, came into the work in my various little gardens, and my summer house play, — arranging, housekeeping, painting on the walls, entertaining friends to tea there, learning to reject the false when I found that paper flowers would not do, and that I must wait for the real ones, and so on. And there was my black retriever Nell, whom I loved. Sitting with my arm round her neck, I would tell her all my secrets and even about God.

All my subsequent inner life, on which, I suppose, all else is built and is dependent, seems to have grown from these kinds of experience. Most certainly I was doing what I felt.

And then school claimed me, and there was an arid desert of desks, and a large brown cupboard. It was neither good nor bad. Lessons went on, and there were children around me, but the most I can remember of them in the classroom is a head of very thick, long, black hair in front of me, the depth and life of which was a continual fascination. I can remember being praised occasionally for an ability with words, and I can remember being sorry for a quite kindly teacher who always seemed tired and sad. There was the joy of an occasional picture of minc on the wall, — that was real —

* This title has been borrowed from a young man described in the next article. - ED.

it was the stuff I was made of. Nothing that I can ever detect has grown out of this early school period, not even learning that was of any use. There can have been nothing 'real' — no growing points. Lessons must have been done as a kind of surface routine, with no great difficulty, and with no 'feel' about them. They have gone, and that was an end of that.

Here are two pictures from the last century, taken from a delightful book called *Letters of a School Ma'am*, by Anna du Barry. The author was a clergyman's daughter who found it suddenly necessary to earn her own living. So she went to teach in a council school of the period. Everything was neat and orderly and docketed and ugly. The children learnt to read and write and to do sums. If they were not able, they were still taught, but failed disastrously. There were, of course, other subjects in the curriculum, but the recitation of doubtful verse seems to have stood out as an especial horror. Anna was appalled at the lack of culture and common humanity, and so, with great humility and trepidation, she became the headmistress of a small village school. And here is the perfect picture of a happy family working and playing together quite naturally as a family of all ages would in the home. The girls kept hens, and the boys tended the garden, all selling their produce in the village. And here was cause enough for arithmetic with a purpose, with the buying and selling, and accounts to be kept. The girls sewed because of the needs of the school, the smaller children, and their homes. The boys made and mended for the same reasons. The little ones were loved and cared for and helped by the older children, and there must have been a deep fellowship between child and adult, and child and child. They most assuredly did what they felt, and here, most certainly, was reality, from the moment they all came in and gathered round the fire in the morning, savouring each others' news and delights and sadnesses, to the moment when they thanked God together for a happy day, and asked for his care for the night. That school was real life to them.

And here are some pictures of children living in schools, — (I use the word 'living', not that they are boarding schools, but because children *should* live whilst they are in school)

— where the child's integrity is respected as well as the adult's. The adults have faith that the child, if he can do what he feels, will select from life what he needs for full growth, providing the environment is rich and full, encouraging and stable. He will make occasional mistakes, but that is neither right nor wrong, but part of growth.

Here is a small group of five, six and seven year olds deeply immersed in a world of knights and tournaments. Clothes have been made, and swords and shields. Castles have been built, and knightly games played out, with forlorn maidens in need of help, and wicked dragons to be slain. The local library has been visited for books on the subject, and a good friend found in the librarian. 'Knights' books' were asked for, in which to write about their adventures, and delightful stories appeared. Towards the end of the term, the knights and their ladies realized that the holidays would break up their circle. So they decided to have a 'Knights' tea-party'. Extra special cooking went on amongst the girls to supply the feast, and then the children must have felt a lack. More than their own children's circle was breaking up. Other people were 'in it' too, — their teacher, their parents, the librarian — they had all helped. So they were all invited to the knights' end of term tea-party. And a great and real occasion it was. The children had most certainly been doing what they felt! Was this reality?

Here is a small group of six and seven year olds in the school hall. They have built a boat from bricks, furniture, etc. 'to go to Australia', where one of their members was going in real earnest quite soon. Because of this coming journey, there was much interest growing up around Australia and travel in the classroom, and much material had been collected so that the children could wallow in this interest. Here in the hall boat was a book that a child had made about Australia, with maps and pictures and information he had gleaned — a very pleasant and satisfying creation. The teacher, seeing it lying there, thought it a pity for it to be in the rough and tumble of this hall play. 'Don't you think you ought to keep this lovely book in the classroom, John?' She was greeted with wide-eyed astonishment. 'But that's our

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map! How can we get to Australia without a map?' Was this phantasy or reality? It seemed very real to the teacher, and she humbly withdrew.

Here is another such piece of reality. A group of children were playing out their interest in the Everest expedition. How deeply they had felt their way into the experiences of these men! They had made all the necessary paraphernalia, and were negotiating crevices with the help of ladders balanced from a woodwork bench to the top of a small flight of steps. Poor Miss C. had to go to the stock room the hum-drum way down the steps. 'Look out Miss C! You can't go that way. You'll fall down the crevice!' And she was considerately offered a ladder. But not feeling very safe, she suggested that it might be all right if she just kept to the very edge of the steps. They rather doubtfully agreed, and she was gallantly helped to safety. I wonder! Which is it? But there is no doubt whatever as to where this play, based on the children's simple, and utterly true feelings, was leading them. They were fearless and happy, and ready for all that came. They were not afraid of hard work nor of reasonable failures, and all was grist to their mill.

Here is a Home Corner turned into a hospital ward, and here every day for a considerable period a little girl was found who was very insecure from much hospitalization. She was usually the nurse, and doll or child patients were sometimes petted, but more often got rather a bad time of it, with quantities of medicine. But occasionally she was the patient, and would be found tucked up in bed, sucking her thumb. And somehow or another she always managed to get much love and 'tucking up' from the other children. She was a very aggressive little girl from a County Home, and the other children, although they suffered from her hands, were deeply understanding of her needs, and would share their lunch with her, and help her in many ways.

And here is another sort of picture from a school with different values. Here is a classroom with a bright and shining Wendy House, with a path all white and gleaming, leading up to it. A very orderly place. The door is shut, and two children inside are quietly and busily polishing

the furniture and tidying the dresser. The path does not look as if it were ever meant to be trodden on, nor the dresser really used. How 'nice' it all looks! But somehow, very unreal. The children look as if they had been given a coveted and special job to do. And so it turned out. They were quite 'happy'. What adaptable little friends children are! But where was it taking them? Through a child's reality into the real world, or no?

And so one could go on endlessly. Here and there among these sketches are pictures of children going through a prescribed routine of learning. It is the adults' conception of what the

child's world should be, but it is not reality. The adults who prescribe this kind of world have not 'felt'. They have woven a plan with their intellect and the children have been caught in it. These adults would most certainly say that these other children are being allowed to live an *unreal* life — 'all phantasy', 'will never help them to see what life is really like', they will say.

But adults can feel their way into reality with the children, and this is surely what we must be able to do if we are to live with our children, as we should, and understand and prosper their 'being' and 'doing'. For 'doing' is always the result of 'being'.

'REALITY IS WHAT YOU DO WHEN YOU FEEL... II. ADOLESCENTS

E. M. Fisher, Warden of Park Centre for Further Education, Burgess Hill, East Sussex;

Co-author of « Self Portrait of Youth »

HE is in his twenties now. He had been a problem child, always small for his age, aggressive and at times evil tempered, always sensitive to people and atmosphere, to life and beauty. He had a quick intelligence which was often paralysed by emotional disturbance. His father was violent tempered and his mother seemed sweet tempered but she had a habit, perhaps acquired in self-defence, of stirring up the bad temper of her family and then retaliating to their abuse by the destruction of their clothes or of some possession they valued. Her husband had now left her and although there were compensations in this desertion she never ceased to regret it. While he had lived with her and the young family grew up, she had almost daily threatened to leave him and them. They had no security.

For a brief and cheerful interlude during the second world war she took the family to Scotland to her relations who were in good and regular employment and respected in their small town. This gave the younger members of the family a taste of what life might be, and a certain pride in family. When they returned from Scotland the three children went to schools in a very much larger town, and two other children were born in rapid succession.

At school the headmaster, a Scot also, took

a dislike to this undersized, aggressive young boy who was moody, a ringleader of younger boys, interested in odd subjects like Egyptology and both an avid reader and an atrocious speller. The headmaster treated him with an almost army discipline and got no response but aggression. He tried to have him sent to an ESN school but when tested, though he did not do well, his average intelligence gleamed through his emotional unbalance and he had to stay in that school. It taught him loyalty to everyone young, and rebelliousness to all stern men in authority. Neither at home nor at school had he any refuge. His gifts for art, his clever and creative fingers, his fleetness of foot on the running track, his natural diving in the swimming pool were either not discovered or never praised or used for the good of his school and his own training. His end was almost inevitable; he went *via* the approved schools to Borstal. While there he was one of the most intelligent and had time for reflection, developing an ability to understand the motives of other people in a most perceptive way. He also developed in a way that had appeared likely before he went to Borstal. His bias was homosexual.

Emerging into the adult world and into a period of changing his job whenever his boss

mildly rebuked him, he somehow weathered many storms and indeed kept one job for a whole year. Denied marriage and the planning for a better home life, which came the way of his sister and an elder brother, he explored in his leisure London's night life, both the real underworld and the glittering fringe where the teenagers flock, the night clubs, the pubs, the cellars, the brothels, the parks, the coffee houses, the railway stations and the restaurants.

It was during this stage of his life that the incident happened which he described to me, for he had called on me regularly for years. The girl concerned was Gerda, the sister of one of his great friends. She was a schoolgirl who was just at the stage of her rebellious and urgent springtime which promised a womanhood both attractive, voluptuous and intelligent. She had what he called 'an air about her that makes a whole coffee bar aware when she enters in her mother's high-heeled shoes and the make-up she hides in her satchel.' He delighted her because he liked pictures and admired her, and because he could take her round the forbidden night life of a great city and show her grown up and adult pleasures. Often she would leave him in a coffee bar and drift off with this or that admirer, but he was there waiting for her, giving her an anchor and an escape, waiting to see her safely home. Round the district it was rumoured that he was 'carting a girl'. At her grammar school she talked about these entirely fascinating nocturnal adventures when she changed from a robust school girl into a dangerously fascinating young woman. She took days off from school at times. And she was expelled. She must go to some other type of secondary school the powers there said. It was at this point that he came to see me. Gerda was clever. She must take her School Certificate he felt, realizing how at a disadvantage he had been through failure at school. He had talked to her about changing her attitude and tried to make her ready to tolerate school. But she longed to grow up and the sternness of her teachers made her sullen. It was clear she was no easy problem, but her early maturity was a modern problem that all girls' schools, even the best, have to face. He described several women he admired, including an exprostitute, this girl

and Vivienne Leigh saying they all had a mystery about them, a refusal to be quite true to pattern and like the general rather stupid run of women, adding, 'it is this difference that makes her disliked by ordinary women and a misfit in this girls' school. She won't eat daintily, she eats with unashamed gusto. She looks more like the girls Lautrec painted than the sort of young lady who eats as if she didn't really like crumbs that a girls' headmistress would admire. She doesn't fit in that little world, and men just turn and look at her. She enjoys that. She likes the things she has learnt at school. She tries to speak well. She is a bit of a snob and she is drawn to artists and intellectual people but somehow, in many moods, the things they praise and the things they want her to learn and the things they nag her about don't seem real to her. That child's life there is not reality... she knows that reality is what you do when you feel.'

Her background was as rootless as his: her home had been broken and she had a stepfather and only visited her real father. But her story might have been the same if her's were a happy home life as these modern schoolgirls are sexually mature at an earlier age than their mothers and their school teachers were. Their difficulty has to be faced. This young man, out of a background of turmoil and anguish lit with bright lights of art and experience, had hit upon a truth that is not always clearly enunciated in teachers' training colleges, or in educational studygroups, where *what* we teach is often discussed regardless of whether our pupils are in such a state that they can absorb any of the things we judge it necessary that they learn. To so many girls of thirteen so little that they are offered at school is 'reality'. The films are reality for them unfortunately, and they escape into this falsified adult life so that afterwards school seems less real. They want to marry in three or four years' time after leaving school. Between now and then they have to pack all the adventure and thrill of life and love as they see it. You want experience of many boy friends. You want to be a beauty queen and you want glamour that will shine over all the long years when, as a wife and mother, you are tied to one house and one man and little if any night life

or jiving, coffee bars or records. And, to meet that, there is often provided in our girls' schools a housewifery centre where they can satisfy their natural instincts by learning to cook and to do laundry. There is little to meet their urgent sense that they are grown up-little 'reality'.

It is easy to criticize but less easy to suggest what it would be real to them to do. The whole problem needs immediate study. And a good part of the research could be done by the girls themselves. Groups could be treated as adult and this problem could be frankly and freely discussed with them by detached and uninhibited teachers. We have to find a means of continuing the education of the growing number of girls who are sexually mature in the

fourth and fifth forms and who, in the secondary modern school, resent that last year. The problem cuts across the A and B streams and across the problem of later mental health in our society. For a great deal of mental illness comes from under-use of an individual's potential gifts. If we do not help these girls to adjust urgent emotional needs with intellectual and practical training, they will contribute to the future maladjustment of our society. A girl or a boy expelled is a problem shelved by the school, but it is not a problem solved. Society still has to bear the consequences of the school's failure.

Thus these two orphans of our educational and legal storm centres typify a current educational problem. They have an interest in the arts, a smattering of psychological insight. They can see through the insincerities and the poses of adults and they can rebel against unreasonable discipline. They may also unconsciously typify a mass revolt of the young against an over materialistic society. This revolt is seen in every coffee house where the young of several social strata collect, and where the artists and musicians, not the better dressed and secure, are the admired type. Why have so many of the more intelligent grammar school failures grown beards and given up working, trying to live like artists or intellectuals? This is the same problem. There has to be room in our schools for young people to grow up and to grow in their individual pattern and to be less inhibited than we are who teach them. These semi-literate philosophers, like this young friend of mine, are rich human material. They could enhance the social and cultural pattern of an equalitarian society. They have honesty, zest and a knack of getting to the roots of a matter in conversation. To them reality that we present is not even life dehydrated, it is alien to the rich and sensuous world their human nature demands, the world that Shakespeare understood and Villon and Lautrec. It is a heady mixture, but if we relate it to education, what we do in school will be that reality that is 'what you do when you feel'. And it is from this true emotion that most intellectual effort springs. Your great intellects *had* to follow their bent, and they too often had to do so in the face of opposition from the conventional.

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Unreorganized

W. Hindley, Teacher in All-Age school in Salford, Lancashire

I EDUCATE a Senior Group of fourteen-fifteen year-old boys and girls in a Primary All-Standard Church of England School in the centre of a large 'slum clearance area'. Our numbers are falling as our children move into new housing estates. Many of our old families are leaving the area in which for over sixty years they have lived and gone to school. Many of the old village traditions are disappearing, but as yet the school, with its small family of 150 children aged from five to fifteen years, remains a rock of security in a changing world — so far only threatened by reorganization.

My class is housed in a H.O.R.S.A. hut, built on a bombed site adjacent to the school. It is more like a busy home than a school room, for it has bright curtains, flowers, children's writing, painting and models, gramophone and records, radio and bookshelves with many, many books. In this bright warm atmosphere twenty-six boys and girls, with I.Q.'s varying from 80 to 108, work together. They sit and work in groups. Each term-end one group leaves and another group enters. In this way traditions established in years of experiment are handed on — and those traditions are social, intellectual and cultural.

Once, I taught in a barbarically simple fashion. I had a well-disciplined orderly class. Children sat in neat rows and did as they were told. They worked passively at a forced rate. Pieces of information were passed from teacher to exercise book *via* the child. Books were models of neatness with pages of purposeless exercises dealing with missing words *etcetera*! These were duly decorated with columns of red ticks and signed with F.G.'s or Ex.! I knew exactly (or I thought I did!) what would happen each day. The children laboriously transferred information I had found on to paper. They cut out, decorated and pasted pictures I had drawn. They worked endless, purposeless comprehension exercises. They each and all studied from identical textbooks and answered the same set of questions at a standard rate, regardless of aptitude and ability. The work had no purpose,

no life, no incentive — other than stars or other visible forms of teacher's approval or disapproval.

Much happened to me to make me realize how arid was my school world. My husband was killed — and in the months which followed my thought was influenced by people I consider to be great educationists. The Ministry of Education played no small part in my reform and I was fortunate in my sympathetic and wise Headmaster. Gradually I had realized that I was peopling a Waste Land with those who would have 'nothing interesting to do, nothing interesting to say'. I watched the children at play where they devoted concentrated attention, whole-hearted interest to the game. How could I catch that brightness and harness it to the class room work? I thought, talked, attended courses and read. 'Everything to do with children must give them room to grow. They must have experiment and variety, variety for the fun of the thing almost', said Miss Ellen Wilkinson.

Pondering about educational experiment and experimenting myself brought success and failure. There were, and indeed there still are, periods of gloom and despondency as well as periods of happy success — but there is no longer complacency. Life in the class room has quickened. This is no place now for passive acceptance of a veneer of facts which can easily peel off. Children no longer sit in rows like puppets, — they work as human beings in groups. Text books have disappeared and a collection of books, fiction, non-fiction, poetry and drama has replaced them. What a blessing is the School Library Service with its ever patient and helpful Librarian. Books, magazines and recordings help to create an environment in which children can absorb what is worthy. It is an atmosphere of good manners, social grace and cleanliness, one in which communication is fostered. We see copies of great pictures. We hear music. We read literature. We are accustomed to things of beauty. In this climate

it soon became obvious that writing is but one form of communication. We use others, paint and a variety of modelling materials, and from this expression-work springs easy communication through the spoken word. Once this flow of expression and the beginnings of criticism was released, training in technical skills became necessary and therefore possible. Children learn by making mistakes in doing what they eagerly want to do.

Whatever we do has a two-fold purpose. There is always my own penultimate aim, and within that is the immediate aim of the children, a purpose they recognize. This week I have been concerned with the use of inverted commas. The children have made a book 'People Talking'. They have read aloud conversations they have written. I wrote down for them a conversation I had overheard, using the skills I wanted the children to acquire. Then we looked at passages in our class reader for the half term — *Silas Marner* — and we also looked in our Group Readers — *Anna of the Five Towns*, *National Velvet*, *The Overloaded Ark* and *One of our Submarines*. We made a delightful book and we have enjoyed readings from each other. Our work is marvellously interwoven and entangled.

Social Studies have replaced History, Geography, Science and Civics. There is still a certain amount of formal class teaching. The children also work in study groups, the composition of which is carefully thought out, ensuring to each group an able leader and a cross-section of ability. Each group studies a branch topic which is contained within a whole project. The leader, with or without the teacher's help, selects the books for study. Sometimes the less able need much guidance at first. The page must be selected from a chosen book and study of that page is guided by questions; but in time all children progress from this stage and the more able move out from the school room to the public library. All children take an active part in making the wall sheet or book and are proud of it when finished. Our 'comprehension' is now integrated naturally into the whole work of the class. The standard of writing and drawing done by the groups is high for children in such schools. There is a great willingness to work,

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and a great pride in achievement even among the poorest. Although these boys and girls are never given homework they take a lot of work home. They do a considerable amount because they want to, and of course they learn by doing and by making mistakes. Group study is followed by group oral work which replaces the old embarrassing and painful lecturette. Each group tells the class of its findings and sets questions — written on the board — for the class to answer. There is much oral composition here and sharpening of techniques, for they criticize each other keenly. Members of the class often volunteer to reshape the questions. There is also training in reading for information; the teacher steps in often and corrects a wrong impression, or points out that sometimes facts in out-dated books are not true any more, referring them to that year's *Whitaker*.

Reading under the old barbarous system is dead. These children, I believed, were incapable of reading the classics. Only when my own concern was alive and my interest energetic did an interest in books stir in them. I read widely myself. I carry about with me some of

the books I am reading so that the children know I read. I often read them extracts from my library book or from my daily paper. They read literature at three levels. Their light reading is drawn from a class library, with books by Forrester, Walmsley, Church, Kirkup, Strong, Treece, Georgette Heyer *etcetera* — adventure books like *Kontiki* or *Ascent of Everest* or Serrailier's *Beowulf* and so on, and many of the good war books. Group reading consists of reading with a group of children of similar ability who can 'stretch' each other. Two group books are read each term. Among these are *Pride and Prejudice*, *Foreigners*, *Thirty-Nine Steps*, *Lorna Doone*, *Secret Garden* and *Elephant Bill*. The class reader is the reader I take with the whole class. Our latest was *Silas Marner*. Our next will be *A Tale of Two Cities*. *Pilgrim's Progress*, *Great Expectations*, *Wuthering Heights* are in this year's plan. All this reading is integrated with writing, speaking, art and modelling — and I hope with living, — in the training of establishing standards.

Drama too is alive. They enjoy their Shakespeare because they act. Much poetry-reading has made them ready to read him. Sometimes the play is enjoyed only by them and I suffer as they stumble along. I need much patience, and I find it when I see an earnest Macbeth or a happy Sir Toby or a delicate Miranda. They have at least at their level been in touch, in communication, with the Master. We perform religious plays often, because the church provides the only space we enjoy, and they act there with something of a mediaeval virility and grace. In all drama the children are actively engaged. Recently I have begun to experiment with Movement. I am convinced that there too is a means of enriching and maturing personalities — of helping children to find themselves.

The result of all this work is shown in the attitude of these children at school to each other and to life. They are engaged by and involved in the work, and concerned for the class and the school. They have unexpected grace though the area is ugly. It is a pleasure to educate them.

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This Conference is open to all who are interested in its theme. Work will be carried on in small groups. Everyone may join both an art group and a discussion group, or may concentrate on one or other if he prefers to do so. Evenings will be left free for activities arising out of the wishes of conference members. The programme will be planned so that ample time will be provided in which members may make their own exploration of the neighbourhood if they wish to do so. A conference excursion will also be available.

There will be two *Painting Groups*, one led by Mrs. Jeannie Cannon and the other by Miss K. E. Thorpe. The *Clay Modelling Group* will be led by Mr. Richard Dunning, and the *Movement Group* by Mrs. E. Faithful, assisted by Miss I. Britton.

The total cost is £17. The charge for accommodation is £12. 10s. 0d. The Conference fee is £4. 10s. 0d. Further particulars and Enrolment Forms may be obtained from Miss K. J. Horwood, E.N.E.F., 1 Park Crescent, London. W.1.

N.E.F.

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A PICTURE

There once was a little boy who went home one day from school. He knocked on the door, but no one answered. He knocked again, but still no answer - for there wasn't anyone at home.

So he made his way out into the world, wrapped up in his aloneness, and the world was large, and he was very small.

He made his way out and he watched the cars, he watched other boys and girls playing, bicycle riding, running and jumping, but he went on away from this, on by himself.

He went on into the world and saw the flowers and plants, the trees and shrubs. He saw the birds and the animals and he smelled the air. And the world was large and he was very small.

He saw the different shapes in the sky, and the different colours in the fields; he saw where the land was flat, and where it was hilly. And he went onward.

He walked through the woods and played by the water. He reached in his pockets for a piece of string and dangled it in the stagnant pools for fish he knew would never come.

He got up and went on, talking to the forest, whistling now and then to himself. He heard a note and followed it until he found the bird that sang. He heard a rustle and followed it until he found the animal that moved.

And he went on out into the world and found things, asked questions, asked a continual series of 'why's?', and would not be satisfied until he knew.

On he walked, around and around, sometimes not knowing where and often finding little things to stop and learn about. As he went on he learned, and knew more and more about the world and about himself. He understood the animals, the trees, and the flowers. He made castles out of the clouds and walls out of the trees. He made a house out of the sky and he belonged to the world. He made his own way and he grew. The world was large, but now he was not quite as small.

His life became a big spiral. It went onward and outward, full of new and wonderful things, full of experiences of the world and of himself. And as his experiences became greater so did he, for his experiences were his life, and he lived what he learned.

He became worldly wise. He found ways to go and ways not to go. He found people and sometimes went with them, and then again he would go differently, for he made his own way, always asking 'why?', always seeking, always learning.

One day his spiral stopped. All that he had learned suddenly seemed to crumble and disappear. And he stood alone as if not belonging. The world was empty, and he was all that there was in it. He became lost and frightened — for there wasn't anyone at home.

MARK BRAHAM

BLACKIE

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Book Reviews

David Stewart and the W.E.A. :
E. M. Higgins. (W.E.A. Sydney,
15/-A).

Voluntary movements are always more important than the men who serve them and Mr. Higgins has recognized this by presenting David Stewart in the framework of what is really the history of the W.E.A. in New South Wales.

Stewart inherited his mission from Dr. Albert Mansbridge, an individualist who selected for leadership working men in whom he had confidence. Stewart (like the leaders of the W.E.A. who succeeded Mansbridge in the United Kingdom) thought it more important that the workers should have confidence in the W.E.A. Hence the emphasis and priority which the W.E.A., both in the United Kingdom and in Australia, has given to forging active contacts with organized working class movements, especially the trade unions. In this respect, as Mr. Higgins shews, David Stewart's efforts were completely modelled on the W.E.A. in Great Britain, but the frustrating results indicated that he had not fully estimated how far behind their British counterparts the Australian trade unions then were. They lacked all the elements which had fostered the growth of British trade unionism. They had neither the sense of unity and common purpose nor an inherent interest in education. They had no sense of its importance in regard to their members, and were not prepared to provide them with education as the British trade unions have done in increasing measure.

Mr. Higgins' book would probably be considered as domestic gossip by anyone with no direct interest in adult education, but those actively participating in the work, whether voluntarily or professionally will be both interested and impressed with the absolute similarity of the problems with those the W.E.A. has faced in the United Kingdom.

Similar relationships, and occasional tensions with the universities, the problem of nattering at some universities to maintain their adult education work at a level consistent with academic standards, the constant struggle *within* the movement to stave off those who believed that by 'popular lectures' numbers could be multiplied a hundredfold, the *education* of certain minorities in the trade union movement who misunderstood

the non-party policy of the Association and had to be convinced that a sound objective approach was always more lasting and effective than propaganda. Like all men who count principles important, David earned the reputation of being 'awkward and unbending', but he lived to see his faith in high standards of work — quality instead of quantity — justified, though in a rather sad way.

The W.E.A.'s in several districts outside New South Wales acceded to the setting up of Adult Education Councils — liberally supplied with government grants — which undertook a wide programme of popular educational and recreational work. David did not mind this. What he regretted was that no effort is now made to provide for the student who is willing to accept the challenge of being put on his metal.

How frustrating this setback must have been to one who saw the W.E.A. as the instrument for educating, rather than entertaining, the worker, to one who knew that adult education was a stimulating mental activity — not a mental comfort; who believed the W.E.A. could do in Australia what it had done in Great Britain — provide leadership with a sense of social responsibility, and send thousands of its best students into many of the public services, from the Parish Council to Parliament and into the Cabinet. Alas, David did not live to see the day, but if his successors are true to his ideals it will come.

Ernest Green

Teach Them to Live; Frances Banks. Foreword by Lord Birkett (Max Parrish 30/- net).

Frances Banks lectured on Education for many years in a Training College for Women Teachers in South Africa and was latterly Principal there. On her retirement and return to England in 1950 she became ardently interested and involved in the problems of Prison Education and in particular to 'The Maidstone Experiment'. The opportunity to become the first 'Tutor Organizer' in the Prison Education Service led her to three and a half years of indefatigable pioneering on which the volume under review is based. Vision, courage, and commonsense enabled her to translate into practice the minority idealism of forward-looking theorists who had pondered the

vigorous and leading oratory of the Home Secretary in 1910, Winston Churchill.

'When every material improvement has been effected in prisons, when the proper food to maintain health and strength has been given, when the doctors, chaplains, and prison visitors have come and gone, the convict stands deprived of everything that a free man calls life. A calm dispassionate recognition of the rights of the accused, even convicted, criminal against the State: a constant heart-searching by all charged with the duty of punishment; eagerness to rehabilitate those who have paid their due in the hard coinage of punishment, tireless efforts towards curative and regenerative processes; unfailing faith that there is a treasure in the heart of every man: these symbols mark and measure the stored-up strength of a nation and are sign and proof of the living virtue in it.'

On retiring from her prison appointment Frances Banks accepted the suggestion of one of H.M. Chief Inspectors that (subject to censorship under the Official Secrets Act!) she should write a book on prison education. Determined to fit her own special experience into the more general picture and to maintain a historical perspective, she first undertook the systematic reading of all the material so far published by 'inmates' and by commentators, amateur and professional, as well as the great *corpus* of official publications. This reading was constantly matched

against the reality by a long series of visits to prisons of all kinds, 'closed', 'semi-open' and 'open', in various counties. 'Panting up spiral staircases, stumbling round dark unseen exercise courtyards, and wading through muddy farmyards... above the clang of forging, the rasp of sawing, the banging of sheet-metal, the clatter of printing-presses, and the whirr of looms and sewing-machines, the demonstration proceeded.' There must be a very close meeting-place between the voluntary work of the evening classes and the compulsory work of the day labour. Every prison must be primarily a training institution for work and for leisure, for vocation and for recreation, for family life and for citizenship. Hence her title *Teach them to Live*, although N.E.F. members may raise their brows in memory of another book of the same title! Yet my last words on this book must be simple, sincere, and quite serious. It is most helpful to have in one volume so clear and well-knit a conspectus of the writings and thought of a generation which has done so much in this difficult field. It is even better that it should be shot through with the lively faith and dedicated purpose of so practical a worker. Lord Birkett writes of it, 'an important contribution to our social history... she reviews the history of education in prisons, faces the practical difficulties, and is full of suggestions born of her long experience. She records her belief that here is an unbroken record of trust

answering trust, of human response to human approach.' Surely no foreman of Jury could fail to urge his eleven colleagues to accept and follow such a summing-up from the learned Judge. *E. Lionel Fereday*

SOME SUPPLEMENTARY READERS

Round and about Books, Farmyard, Seaside, Circus, Fair: Town Books, Station, Garage, Street, Park, Jenny Taylor and Terry Ingleby. (Oliver and Boyd 1/3 each).

A particularly charming series, illustrated with taste, and a pleasant mixture of realism and fantasy. The Town books all illustrate coloured children living and playing alongside their white peers and may prove particularly welcome for country children who rarely see anything but white contemporaries.

The Bird Table. Margaret Hutchinson (E.S.A. 4-).

This is a very pretty book about how to set up a bird table and how to keep it properly stocked, and what to expect by way of visitors. Its expectations are a bit optimistic and I was not always absolutely certain, from the coloured illustrations, about which bird was which. But all the same the book is charming, interesting and practical.

Maggie Smith

Directory of Schools

IBSTOCK PLACE SCHOOL

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Directory of Schools - Continued

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Principals: CARL URBAN, ELEANOR URBAN, M.A. (Oxon.).

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BEDALES SCHOOL

PETERSFIELD

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(Founded 1893)

Headmaster:

H. B. JACKS, M.A. (Oxon.)

A Co-educational Boarding School, recognized by the Ministry of Education. One of the pioneer progressive schools, the School has a high record of successes in public examinations, University scholarships, Art and Music.

Small classes, wide range of activities. Extensive buildings and playing fields on a country estate of 150 acres.

Ages: 12½–18 in Senior School; 7½–12½ in separate Junior School (Dunhurst); Pre-preparatory School (Dunannie) for day children only, 4–7½.

KILQUHANITY HOUSE

CASTLE DOUGLAS

SCOTLAND

FOR BOYS AND GIRLS 3-18 YEARS

Established in 1940, Kilquhanity House frankly owes its inception to the work of A. S. Neill, who now considers it in the direct line of his own school and that of Homer Lane. It does not, however, cater for problem children. In practice there is an attempt to combine the traditional thoroughness of Scottish education with self-government for the pupils. Activity methods are used throughout, and the teaching staff is qualified to the standards demanded by the Scottish Education Department, which inspects the school. There is ample opportunity for practice in all the creative arts. A small mixed farm is a fundamental part—as distinct from an adjunct—of the school. The diet is on food reform lines, though children do not require to be vegetarian.

Fees: £ 180—£ 240 per annum

Headmaster:

J. M. AITKENHEAD, M.A. (Hons.), Ed.B.

DARTINGTON HALL

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Fees: £ 240—£ 330 per annum.

Scholarships are sometimes available, and further information about these may be obtained from the Headmaster.

Hubert Child, B.A. Cantab.

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FRENSHAM HEIGHTS

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(Recognized by the Ministry of Education)

A co-educational boarding school beautifully situated in grounds of 170 acres.

Boys and girls are successfully prepared for the G.C.E. and for University entrance. Arts, Crafts, Music and Drama fill an important place in the life of the School and there is a variety of voluntary activities (including sailing) which encourage initiative and enterprise.

The community is one where individual freedom is fostered together with social responsibility. The school has a fine games field, swimming bath and gymnasium.

Junior School 8–11

Senior School 11–18

Prospectus

and further details are obtainable from the Headmaster: S. L. Hogg, B.A. (Oxon.)

THE NEW ERA

IN HOME AND SCHOOL

Classroom and Consulting Room

Caroline Nicholson

TO BE ENDOWED with the wish to explore, a fantastically elaborate instrument with which to do so, and a strictly limited time span for its exercise, — here is a human dilemma which grows more acute the more one specialises! There is increasing evidence of the efforts of the human intelligence to meet and cope with this problem — I think, off-hand, of the concern widely expressed at the Utrecht Conference (1956), and forcibly summarised by Dr. Wall, over the erection of barriers between different but related disciplines and their practitioners. The problem is that the only means we seem to be adopting to regulate the input and output of our information is to reduce contact and so the free-flow of communication. To this end we produce an abundance of rationalizations and there are not lacking plenty of realistic pegs to hang them on; 'Jack of all trades and master of none', or the diffidence of the specialist, sometimes proper but often excessive, as expressed in 'It's not my field.' I wish to look at this problem as it affects two professions, Teaching and Psychotherapy, which I have practised contiguously during eight years.

In 1948 I found myself, ex-Army and with a History degree, undecided as to what to do next. I had a strong bent towards teaching, having indeed practised a form of it for many years on a younger sister, and serving a proper apprenticeship for a year in a country Elementary school immediately before going up to Oxford. I decided that I would read for a Diploma in Education, and while thus engaged became particularly interested in three fields, factors that cause learning problems, the educational and therapeutic possibilities of Modern Dance and Drama, and how to teach History from

original sources. I could not decide which to pursue.

Another opportunity then presented itself. A small group had recently been formed in Oxford by some practising Psychotherapists, predominantly Freudian in approach, for the purpose of researching into Psycho-analysis, one of the main subjects being to review Psycho-analytic theory and promote contact with recent work in Neurophysiology, Information Theory, Ethology and Anthropology. One of the results was a series of seminars attended by workers in all the fields mentioned, as well as by Psychotherapists of different 'schools'. This gave many of us an opportunity to acquire a far more fundamental appreciation of the mainsprings of human behaviour and I decided to pursue this exploration, starting of course with myself. For the next five years then I was engaged in acquiring this particular sort of self-knowledge together with the techniques of therapy, but at the same time (partly, but not entirely, for financial reasons) I was actively teaching.

About a year after I had begun my further training, the mother of a nine year old boy in my form arrived late with him for afternoon school. They both looked wretched. The boy was sulky, defiant and inarticulate, the mother anxious and defeated. He was late, she said, because he had been 'showing off' again (she meant making a scene), and she didn't know what to do with him. His lateness was not in fact frequent enough to create a serious problem in school, but it was clear that they would not have been so agitated and miserable if there had not been a problem there for them, so I reassured them both; the boy went to join his form and I asked his mother if she would like to come and see me to discuss it. The upshot

was that *Clifford* (aged nine) started coming to me for treatment (I was of course then working under supervision), and so my excursion into unorthodoxy began.

The information I was gaining in my analytical work proved useful in other contexts. There was *Richard*, seething with resentment and quite dangerously aggressive; working himself into a vicious circle of rejection and resentment. He had been a shining star in his previous form and had consequently been moved up into an older group. This aggravated his difficulties, for he required the bolstering effect of being top. But it turned out probably for the best, as what happened gave him a chance for a more securely based self-esteem.

His mother increased the problem by finding it hard to believe that there was anything wrong. She was still living in the rosy glow of *Richard's* achievements in the other form, added to which he was a little angel at home, — meek, obedient, anxious to please and extraordinarily considerate with his smaller sister who was a very 'good' little girl and clever. At school *Richard* vented, with no holds barred, the rage that it was not safe to show at home, and made no bones about the jealous destructiveness he felt towards his sister. His rage was spilling over into his work, his friendships, vitiating all his school life. The very fact that his parents took his unnaturally submissive performance at home at its face value and *esteemed him for it*, forced *Richard* further and further into this split existence. I saw his mother several times; she was at first incredulous but was genuinely concerned for *Richard's* welfare and eventually agreed that I should get into touch with the local Child Guidance Clinic. In my talks with her I'd gathered that *Richard's* father was very ambitious for him and I suggested that perhaps he would be interested in this aspect of *Richard's* problems. She agreed that he would and thought it would be helpful if I would write a report bringing out how seriously *Richard's* difficulties were interfering with his work. *This I was able to do as I was teaching Richard most of every day*, and I went on to give some brief explanation of how this interference had come about and what might be expected in the future unless it were dealt with.

Richard's father proved co-operative, much to his wife's surprise, and the upshot was that I sent in a detailed report and recommendation to the local clinic, was invited by them in the most co-operative way to go along and discuss the problem, and with very little delay arrangements were made and a grant found for *Richard* to go to an excellent boarding school, where, freed from the tyranny of the little petticoats and his too virtuous reputation at home, his aggressiveness soon assumed normal proportions and he became, in *Clifford's* words, 'like other people!'

There was one other specially interesting and successful experience with a boy at this school — *Dickie*, a very bright, ambitious ten year old who enormously wanted to go to his local Grammar school (it had been founded in the Eighth Century, — not necessarily a recommendation but it was what *Dickie* wanted) and he needed a scholarship. He should have been quite safe in this, but he didn't feel too happy with mechanical Arithmetic and when it came to problems he blocked altogether. I offered to try and undo the block; we had not much time, but his parents were very willing that I should try whatever I thought might be helpful. *Dickie* came not more than eight times in all, and we had complete success. I think this was because the relationship already established in school made our co-operation in a special teaching problem possible. I decided not to attempt any analysis of his difficulty but concentrated on finding a method through which *Dickie's* phobic attitude to Arithmetic problems might be reduced. He was most adept in abstracting relations and educing correlates *provided numbers didn't enter into it*, so it was a question of constructing problems similar in kind to the ones he met in Arithmetic, but without numbers. We borrowed freely from Scotland Yard and he had no difficulty in finding the 'hidden clue' from the given information. We made our process absolutely explicit every time and then applied it to problems incidentally involving quantities and finally to textbook Arithmetic problems. As his confidence increased with each 'lesson' (I have never found a good description for this sort of teaching) he relaxed and began to talk about his difficulty — I had

not attempted to draw him out on it before — and it emerged that it was connected with the fact that his father was a senior *bank clerk* and also that *Dickie* was anxious about funds.

In this case the reduction of the phobic attitude *resulting from a teaching technique* released expression of the underlying anxieties sufficiently to consolidate his gain; he had no further difficulty with Arithmetic problems and did particularly well in the selective examination. What is more, he enjoyed it.

My next school offered a contrast in experience; there were no boys over ten and a lot of large, intelligent and athletic girls, the daughters of dons and doctors. I was curious to see whether I should have the same scope here in practising my dual approach. The staff as a whole were conservative and I did not go out of my way to talk of the training in which I was now fully engaged. I had, however, told the Headmistress of my special interest and it was she, together with the Senior Mistress, who first invited my opinion.

There was a pretty, pale child at the school; she was twelve at the time, and I will call her *Cynthia*. Her parents were very smart and socially inclined and did not like her. She was always in trouble, not big trouble, but the sort of trouble which resulted in 'returned lessons' and a steady accumulation of 'minus' marks. This was a source of great distress and perplexity to her form mistress, a dedicated teacher with exceptionally high standards. In the weekly mark reading *Cynthia* was always the black sheep of this group, and one week it reached a crisis. So baffled did the teacher feel at the failure of her usual methods of encouragement and exhortation, so personally let down by this child's inability to respond, that she expressed these feelings in a critical attack on *Cynthia* in front of the school. When the child began to cry she saw in this only an attempt to avoid censure. I had the strong impression that *Cynthia* was very near breaking point, and welcomed it when asked discreetly by the Principal if I could suggest how best to ease the situation.

The crux of the matter seemed to me to be that the teacher in question felt that *Cynthia's* failures were far more under her conscious control than was the case, and that they were a

direct reflection on her capacity as a teacher, — almost an insubordination. In fact, *Cynthia* was far *too* anxious to please because of her unhappy situation at home; the more her form mistress exhorted her to greater efforts the more anxious she became and the worse she did. In a discussion with her Principal, the teacher in question later proved most ready to consider the situation in this new light. She immediately eased up in her demands on the child and *Cynthia* responded quickly; by the end of the term her work was good, her attitude co-operative and she was altogether more settled and relaxed.

Later I was able to carry my experiment further. The school was concerned about a nine year old girl, so far behind her group in everything except her age that it had become a real problem. I taught her form History and knew myself that the little girl was hardly with us at all; she was quite lost in day-dream and if one could gain her attention for a limited time she was barely able to accomplish anything, so painfully slow was she. She was, however, becoming a centre of covert class disturbance.

It was arranged that I should meet her mother and thence that *Simone* should start coming to me for therapy. In this case the father was doubtful about it and was altogether opposed to *Simone's* attending a Child Guidance Clinic, but was reassured by the fact that I was actually teaching *Simone* and therefore had first hand knowledge of her problems in school. She came only twice a week (I should mention that I saw both *Clifford*, whom I was no longer teaching, and *Simone*, at my home after school) for eighteen months. During that time she changed quite dramatically. She became very pretty, gay and active, her asthma and other physical symptoms were much reduced, her handwriting quite changed and formed, her spelling became intelligible: she not only kept up with her class but did quite well. It was particularly intriguing to hear comments from the other staff about this metamorphosis, they not being aware at the time that she was working with me.

The experiment seemed so far justified by the results that, in moving to London, I chose consciously to teach and pursue closely related therapy at the same time. I put an appropriate

advertisement in *The New Era* and shortly afterwards joined the staff of a co-educational school which was, in climate, about as moderately left as my last school had been moderately right. Here I was again given every opportunity to continue the related work, and this I pursued for a further four years, giving up the class room teaching in the end, partly because I found myself unable to find time to write about what I had learnt, and now wished to do so.

The orthodox objection to the contiguous practice of teaching and therapy has to do chiefly with the difficulties which might arise in handling the transference situation — I am here using Freudian terminology to describe a well-observed phenomenon which takes place widely in human relationships and markedly in the therapeutic relationship, namely, transference of the ambivalent feelings which characterise an insecure child/parent relationship on to the therapist. Any practising teacher will have had much experience of the same sort.

Two difficulties might be anticipated in combining the two roles. First and more generally, that it creates a situation of undesirable stress for both the child and the therapist to have any relationship outside that of the consulting room. I have no doubt that in some cases restriction of such relationship is desirable and even essential; I am equally convinced, on the basis of experience, that it is neither desirable nor essential in all cases and that it can only prove a bar to further exploration and progress if a practice, cautiously and wisely adopted by earlier workers in this field, were to become a rigid and unalterable rule.

I should like to stop and consider this problem in some detail, for there are difficulties here which cannot be safely ignored; the greatest clarity is required if they are to be avoided.

The rationale of the absolute restriction of contact to the consulting room may thus be briefly summarised:

1. It gives freer scope for transference to take place — the less a patient actually knows about you and your ways the more he can project on to you, and the easier it is to point out that he is projecting and so to elucidate the original source of these attitudes.

2. It reduces the chances of counter-

transference — in plain English, the chances that the therapist will become involved emotionally with the patient and will in his turn project on to the patient irrational attitudes and feelings which have nothing to do, at least originally, with the patient.

Concerning the first point there are two comments to be made. I am very doubtful whether the optimum conditions for the true exploration of irrational attitudes and behaviour are those of maximum transference. The swing of love/hate feelings which go under this term may perhaps be more precisely understood as alternating attitudes of addiction and phobia — which of course vary greatly in degree with the individual.¹

It is my experience that the patient is more readily freed to become capable of true self-observation if such attitudes in relation to the therapist are *reduced to a minimum during treatment*. This can be done by scrupulously drawing the patient's attention to, and inviting his consideration of, any indications of 'transference'. There is, therefore, to my mind, no great advantage, and the possibility of positive disadvantage, in promoting a situation of maximum transference such as is brought about by the classical practice of not allowing one's patients to see one outside the consulting room. It is, however, quite certainly the case, and here I come to my second comment, that if one does *not* adopt the cloistered safe-guard one exposes oneself to much more accurate 'fire' when the patient is feeling predominantly hostile. On such an occasion any irrationalities in one's own behaviour, any indications of lack of confidence or indeed any opportunities the patient may have had to observe that one is a human-, and not a super-, being, may be used as a convenient peg on which to hang his insecurity and anger. It is then essential in his interests that one should be able to consider his criticisms, and, should they contain valid observations about oneself, that one should genuinely not *react* to this, for if one does react, he will certainly feel it is not safe to express criticism, be it valid or projected. Further, it will then be impossible to consider *why* indications of one's

1. For detailed discussion of this see Claire Russell and W. M. S. Russell 'Human Behaviour — A New Approach' (in press)

frailty should trigger off feelings of insecurity and/or destructive attack. It is thus imperative that one should be willing to undertake continual self-observation, which is also an advantage to oneself as it ensures some measure of continuous development and progression.

The same sort of considerations are relevant in the question of 'counter transference'. There are therapists who seek in a compulsive manner to promote social relationships with their patients, and in so doing are acting out their own, only partially resolved, problems; but it is exceedingly likely that such a one would become involved in the patient's problems even if contact were restricted to the clinical session. It is surely also the case that one may, in an *equally compulsive* manner, eschew any contact and that this may imply similar problems in the therapist, the one adopting an addictive, the other a phobic, attitude towards them?

The only real safeguard against this sort of confusion must lie, not in the artificial restriction of contact, desirable as that may be in some instances, but in the willingness of those engaged in this work to continue exploring.

The second difficulty which might be anticipated is really only a specific instance of the first: that a child who works with one both as pupil and patient may feel confused by the fact that one has two different sorts of relationship with him, the one authoritative, the other permissive. I think there is a confusion here; there is an important distinction between being *authoritarian*, which does indeed cut across free exploration whether in the classroom or the consulting room, and having authority which is appropriately used. This latter quality can be just as necessary in treating delinquent children as it is, on occasion, in school. If one is predominantly *authoritarian* in one's attitudes I submit one is not yet suited to either occupation.

As to the question of criticism, it may well happen, and has often happened to me, that a child whom I have seen in school will later in a therapeutic session be very critical of something I have done or said while in school. Sometimes the content of the criticism has been entirely valid, in which case it has been useful to me; but whether the content or the mood of the observation be reasonable or not, the important

thing, the real *sine qua non*, is that the child should feel safe to voice such criticisms. If one's basic attitudes are punitive and authoritarian and one is merely assuming an attitude of non-judgment while conducting therapy, one will not be able to provide the situation necessary to free exploration anyway; if they are not, this will be evident as much in school as outside it.

The advantages, the positive benefits of the double experience are these: —

One is not working in a clinical vacuum. By this I mean that the 'clinical situation' is not isolated from the rest of the child's experience; one sees the child's problems in *practice* in the social situation of the school, and one has to deal with them there too. This gives a valuable point of contact with parents no less important than one's contact with the child; in fact the latter is really only possible if the former exists, at least to some extent. It is never any wonder to me that many parents who seem unable to resolve their difficulties with their children are disinclined to make use of professional help. Quite apart from other factors, the parents may well feel that it is one thing to be clear about what sort of behaviour is likely to produce what sort of results, but quite another to put this into practice outside the protected seclusion of the consulting room. And it is. I have in days gone by picked a child up and dumped him out of the room (the corridor was thickly carpeted) in reaction to his prolonged provocation, and whereas it is probably true that I could now find better ways of dealing with this teacher-wisc, it is also the case that I have never been provoked into dumping a child outside my consulting room. This is not to say that I have never experienced the same degree of provocation while giving therapy, quite the contrary; but in therapy one has only the one individual and the one situation to deal with, and can give them one's exclusive attention.

The overall advantage of working in school as well as out of it is that one has increased opportunities of observation and thus more available information. I think particularly of a severely delinquent little girl who was referred to me for treatment by a Child Guidance Clinic and was accepted as a pupil at the school where I was teaching on condition that she had treat-

ment. The psychiatrist responsible for referring her expressed some doubt at the outset as to whether this arrangement would work in her case. It certainly seemed unpropitious, since her attitudes to anyone in authority were so exaggeratedly terrified and hostile, *irrespective of the personality of the individual concerned*, that one might have expected she would never feel sufficiently safe to start telling the truth with someone who was automatically indentified by her with 'them' — teachers, grown ups, disapproval and punishment.

It turned out that, largely *because* I had contact with this child in school, it became possible to establish a channel of communication with her in her treatment sessions. When she started treatment at the age of nine, her contact with reality was so far diminished that she was virtually unable to communicate. I do not mean that she did not talk, but that direct informative communication was impossible because she had ceased to be able to make any accurate observations about anything and she was not aware of this. Her compulsive distortions had reached a point where she could not discriminate between fact and fancy. Since she was at first unaware of this, working with her was like working with an automaton. The first point of contact with reality was achieved when she related to me an incident which had taken place in school that morning and which I had witnessed and had had some part in. Her fantasy was so compelling that she had already repressed that I had been present and she produced a highly, and significantly, distorted account which she clearly herself believed to be what had actually taken place. Briefly, *because I had been there* it was possible first to draw her attention to her unconscious rearrangement in the matter of excluding me and then to the other respects in which she parted company with reality. The change was immediate (though not of course consistently maintained); she lost the dull robot-like manner, intelligence and interest showed in her eyes; from that point her cure began. It was impossible before, since she was not aware of the problem; once she became aware simultaneously of reality and fantasy *and could contrast them* the way lay open, albeit narrowly. Her circumstances being what they

were, I do not see how this could have been achieved so early in her treatment had I not been in a position to hold up a mirror of reality for her to look into.

I have illustrated here from an unusually difficult situation; but it must always be the case that the more true information there is available and the more true communication can take place (as distinct from false communication, the attempt to cause somebody to *feel* something and so to act compulsively), the greater are mankind's chances of making progress in that Cinderella of the sciences, Human Behaviour.²

HERE is an example of the specific application in the class room of what I learnt in the consulting room. Two mothers had been ringing up the headmistress, one to report that her son, *Stephen*, was the victim of a group organised to bully him, the other to say that she was concerned to hear that her son, *Johnnie*, was a member of this group. The families were friendly and the boys, now about eleven years old, had been close companions for a long time. There had been a certain amount of sleuthing done by the parents in question; they had discovered that the organiser of the group was another boy, *Paul*, in the same form and that he was prosecuting rather sinister blackmail and seduction techniques, holding out the promise of an invitation to a prodigious party to those who joined, and making a black list of those who refused. The matter had gone quite far and the persecution of *Stephen* had already found expression in various nasty little incidents. All the children involved were in my form and I had to try and find a way of dealing with it.

The tendency in this sort of situation is to fall into 'praise and blame' attitudes which are likely to leave both the persecuted and the persecutor(s) no better off in understanding their parts in the matter; the persecuted a little smug and the persecutor more than a little guilty, a state of mind which, despite the centuries of tradition to the contrary, does not conduce to any whole-hearted exploration and amendment of destructive behaviour. For this reason I decided to try to present the problem to the

2. For the general background of these ideas see Claire Russell & W. M. S. Russell (1957) *Behavioural Science*, (1958) U.F.A.W. Courier 14. Also *Human Behaviour, A New Approach* (in press).

children in such a way that they would be able to consider how and why they were involved in this embryonic Fascistic situation. Since the whole of the form were involved I took the next period I had with them for the purpose.

I had spent some time beforehand trying to clarify the situation. *Stephen* was highly gifted all-round, popular, inclined to show off and to ingratiate himself with the staff, as he was not as self-confident as his abilities warranted. *Paul* was also highly gifted artistically but almost devoid of achievement. He had a severe handicap in that he was constantly criticised at home for being a failure but equally constantly pressed into attitudes of dependence and 'the world owes me a living'. *Paul* was thus very jealous of *Stephen* (who was freer to use his talents) but recognised at some level of awareness *Stephen's* own lack of confidence and vulnerability and was setting out, as do most people who are seriously balked in realising their own true and constructive goals, to realise the negative and destructive goal of reducing someone else's security.

In this he was able to enlist anyone who felt at all as he did. *Johnnie* was clearly a potential ally as he had a similar, though not so acute, problem himself. He and *Stephen* had been friends for some time but he always played second fiddle; *Johnnie* too had a younger sister and stood in the same relation to her, or felt he did. Those who could not be roused to antagonism were to be seduced by cakes or threatened with the fate of the persecuted minority.

There were thus several problems which needed to be considered; the transmutation of *Paul's* balked and low self-esteem and intelligence into coercive destructivity; the way in which *Johnnie* could be induced to take over this destructive goal and so increasingly to give up his own positive ones; provocation from *Stephen* resulting from his own, much less obvious, insecurities; and finally the attitude of the individuals in the group, and the group as a whole, to the main actors and to the pressure tactics.

I took the period more as a lesson than anything else. They were expecting some sort of row as it had got around that a lot of tele-

James Robertson

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phoning had been going on and when I went into the room there was an atmosphere of sheep and goats with the sheep beginning to look smug.

I put on the board, 'Anthropology', 'Ethology', 'Psychology' and 'Biology' (they were strongly literary and scientific and liked long words). By the time we were clear about the nature of these different disciplines we had the sort of alive, expectant and participating group which makes teaching one of the greatest pleasures. By way of illustration I gave them examples of animal behaviour, of behaviour patterns in primitive cultures, of behaviour patterns in civilised cultures. I pointed out that people in civilised cultures give up intelligent behaviour and fall back on 'dominance' behaviour (like baboons and macaques)³ under certain circumstances, but that, unlike baboons and macaques, we have the wherewithal to observe this in ourselves and so to do something about it. As an illustration of such a situation I gave the one that I was in fact trying to elucidate. I showed

3. Chance, N. R. A. & Mead, A. P. 'Social Behaviour & Primate Evolution'. Symp. Soc. Exp. Biol. 1953, 7/, 395-439.

the development of the situation, making diagrams on the board and starting with *Stephen* whom I drew as a pin man and called 'X', I introduced *Paul* as 'Y', *Johnnie* as 'Z' and the group, unspecified, — all drawn as pin men and positioned as far as possible to express the dynamics of the situation. As I drew I threw the ball to them and asked them to explain how and why the situation developed. They did so with insight and extreme interest, seeing clearly the crux of the envy situation, where, feeling a prohibition on achieving our own satisfactions, we devote our efforts, not to improving this state of affairs but to reducing others to our own unenviable condition. By the time we reached the part played by the whole group they all knew what we were talking about. The chief actors had realised very quickly. Initially *Stephen* looked a bit righteous and *Paul* and *Johnnie* a bit apprehensive but their attitudes changed when they saw what I was trying to do. Little waves of recognition passed over the group as we went on until finally, when the problem was fully unfolded, we had the vital atmosphere of discovery which comes when every member of a group is fully aware and has taken part in the process.

I think we finished the period as a History lesson discussing the varying results in our history of (in effect) freedom and constructive co-operation and restriction and destructive competition.

The interesting thing about all this was that it worked. A very tense and unpleasant situation thawed and resolved itself. It did not go underground, it melted. The group had a very happy and successful term: *Johnnie's* work improved remarkably, he showed an awareness of his own goals and a capacity to achieve them which had been lacking before and which was maintained certainly up to the point of his leaving the school; and *Paul* began to allow himself some satisfactions, for the first time *ever* he was not ill when the end of term tests came up and did quite well, to his amazement. If this sounds like a success story it will not be altogether misleading; facility in problem solving depends on a proper appreciation of the problem and appropriate measures no less in the intricacies of human behaviour than in any other field.

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Impressions of Education in the Kibbutzim and Children's Villages of Israel

Anthony Weaver, Lecturer in Education, Whitelands College, London

FULL of superficial impressions after a short visit¹ to Israel, what can one tell readers of *The New Era* of educational methods and philosophy to be found there? How far are the practices an expression, a solution maybe, of the stresses and strains of this tiny State in the Middle East, how far are they universally sound and valid?

It would seem to me that they are undoubtedly an accumulation of *ad hoc* solutions over the past eighty years, but at the same time they present a challenge to educationists in the West to speed up the realization of their own ideals.

One of the most impressive attitudes of seasoned Israelis, which is distinct from that of many Zionists abroad, is their lack of fanaticism, their tolerance and their willingness to discuss open-mindedly the virtue of methods that have been adopted in particular circumstances. Humbly, they say that theorists have been drawn in later to give explanations of the solutions practical men have devised. What were the circumstances?

Before the growth of the Zionist movement at the beginning of the century, immigrants came chiefly from Russia. As a result of repressive measures taken after the murder of Alexander II in 1881, and again after the Revolution of 1905,

Jewish settlers found their way to Palestine by sea from Odessa, or overland, a distance of some 1,000 miles across the Turkish empire. The next large flow of immigrants was from Central and Eastern Europe at the beginning of the Hitler régime thirty years later. Since the British mandate ended, seventy per cent. of the newcomers have been from Africa and the Orient.

In looking at the map to-day one notes that the settlements which were established at the turn of the century are within the boundaries of present-day Israel. In buying isolated pieces of land these founders not only launched into a life on the soil but they set up what came to be strongholds, even fortresses, which have withstood attacks and attempts to exterminate the new State.

By what ideals were these pioneers inspired?

They believed in a primitive communism: 'to each according to his need from each according to his ability', and applied this also to the sick, to the old and to children. To-day members of the *Kibbutzim*, who represent a great diversity of social and religious belief, explain that the hardships inherent in building up a new life demanded a pooling of all resources and effort. And in this process they have found a new freedom which they have no wish to relinquish.

Work is recognized as one of man's basic needs, a means of expression and self-assertion. Certainly the achievement of green land and of livestock where once was desert is a continuing inspiration. The external threat has been, and still is, a binding factor. But the method of organization of work and of community affairs by democratic representation *from below* is an ingredient of social life that Western socialists, and anarchists for that matter, have hitherto only talked about. How have the *Kibbutzim* not only survived for two or three generations but continued to flourish and improve their material conditions? For this to have happened the structure of the group life must itself have been

¹. The visit formed this year's *Assemblée Générale et Journées d'Etudes* of the *Fédération Internationale des Communautés d'Enfants* (FICE). The International Federation was founded by UNESCO in 1948 and has since attained consultative status. Its aim is to provide a meeting ground for those concerned with the well-being of children deprived of a normal home life. Although it is supported by several of the Continental Governments — sections exist in Belgium, France, Luxembourg, Switzerland, East and West Germany and now Israel — it retains the character of a voluntary body. Its members comprise people of diverse political and religious creeds, united through their common interest in deprived children.

The United Kingdom Section welcomes all those interested in child care, both from the statutory and voluntary services, and is able to provide international links with others doing similar work. Next meeting, in conjunction with the Brussels' Exhibition, 18-21 August.

Joint Hon. Secretary, Mr. William Johnson, Hartfield, Roehampton Lane, S.W.15.

satisfactory. The number of people leaving agriculture, or retiring through old age, is more than replenished by new immigrants and by children born into the communities. Since 1948, though the population of the country has increased from about one to two million, the percentage living in agricultural settlements has remained at about eight. Like the disproportionate influence of university graduates upon cultural and intellectual standards of say Great Britain, the influence of the *Kibbutzim* upon the life of the country has been out of proportion to their numbers.

Though the sense of personal identification with their *Kibbutz* — for which the members of course work without wages — was impressive, questions about the needs of the individual, as opposed to those of the group, were perpetually on our lips. What chance for solitude, for idiosyncrasy, for the qualities of private personal life? Would anyone who resisted manual work be regarded as a delinquent? What of the needs of the baby and young child for strong affective ties with one person?

Kibbutz Ashdodh Jaacob, where I stayed, a few miles south of the Sea of Galilee, was started in 1934. Then a band of friends pitched their tents, determined to create fertile ground from stones and scrub. My host, Misha, one of those who had come from Poland, had been trained at an Agricultural School in Denmark. Gradually they built huts, or barracks as they called them, to replace their tents. Water was brought from the Jordan. Now the community consists of some 800 people: the grown-ups live in pleasant two-storeyed white concrete dwelling houses, two-roomed flats per couple. The farm has its chicken batteries, dairy and mill, complement of tractors and machinery, and jam factory run on fully co-operative lines.

Against this background, how in fact are the children brought up? From the day of birth the baby lives in the Babies' house with five or six other babies. They are looked after by two nurses or *metapelet*, one usually an older woman who has been specially trained. Misha and his wife have four children, the oldest now twenty, the youngest five, all of whom have been brought up in this way. Mother fed her children herself, dressed and changed them,

had them in her flat a hundred yards from the Babies' house, while the *metapelet* was free throughout the daytime. But they slept separately. Misha would walk across to say goodnight to the children, and one of the mothers, or another woman, would take it in turns to sleep in the Babies' house.

At the age of twelve months the baby moves to the next house, the crèche, until the age of four or five. Here he sleeps in a bedroom with two or three other children and has a change of 'supplementary parent', though sometimes, if it is thought desirable, the *metapelet* moves with him. As he begins to walk he can toddle along the white pathway to see his elder brothers and sisters, who during the day frequently drop in to see him.

From five years old to eight is spent in the Kindergarten. Again small bedrooms, meals on the spot, visits to and from the parents. At *Ashdodh* there are three parallel kindergartens of this age range, each with its own garden and playing space.

Sara and Rachel, the two middle children of my hosts, are in the Junior School which is divided into houses of not more than twenty children for each grade. Here, and in the other *Kibbutzim* we visited, the Junior Schools were usually T shaped — the two wings being bedrooms and wash rooms; the third comprising dining room and class room which can be thrown together. Almost invariably these are single-storey buildings, lightly decorated, filled with flowers and children's paintings or Impressionist reproductions. The children do the first year of more formal work on the 3 R's while still in the Kindergarten, in order to avoid having to cope with a new type of work and a change of school simultaneously.

Secondary schooling is provided by the *Kibbutzim* up to the age of eighteen, whereas even Primary education in the towns and villages has only begun since the end of the mandatory period. This puts *Kibbutz* children at an advantage although their syllabus is somewhat restricted in its orientation towards agricultural and allied studies.

From the point of view of strengthening the State, it is desirable that future generations shall enjoy an agricultural life and be fully

conditioned to become pioneers of new settlements and to remain on the land even if their parents should revert to town life. The works of John Bowlby, available in Hebrew, are thoroughly studied. There would seem to be the very opposite of a rejecting attitude by parents, added to which most children are strengthened by secondary relationships with grandparents and uncles and aunts, — members of the *Kibbutz*. Does the fact of separation at night, which worries upholders of the conventional family, give a feeling of deprivation? These children, socialized very early, develop strong sibling ties and bonds of friendship with their contemporaries.

Dr. Hanoch Reinhold, Educational Director of *Youth Aliyah*, has a considerable following on these matters. It is noticeable that the importance of the child-parent transference, or Oedipus situation, has little weight in his thinking. Rather than Freud we hear Slavson's *Creative Group Education* quoted: 'Enlightened education seeks to diminish adult function...'

With their eyes open the Israelis have taken a bold step in tampering with the conventional family structure which is especially strong among traditional Jews. The character formation of such children may be different — as the much hackneyed people of Mountain Arapesh differ from the neighbouring Mundugumor — but it would be very difficult to prove that this is to their detriment.

The usual charge against the *Kibbutz* system is that it is a *force majeure* which will die out with an easing of political and economic conditions and that it shows an uncommon lack of understanding of children. It is my contention, however, that necessity in this case has been the mother of a very happy invention. The close collaboration between parents and teachers is of a quality hardly dreamed of in the West. Hardships and shortages, even demands for military defence, have not, as in our part of the world, usurped the high priority given by the *Kibbutz* to the provision of school buildings — designed to take classes of not more than twenty and to create small autonomous units of living. Added to this, enlightened methods include emphasis on the project method of teaching in the Primary stage, no corporal punishment and

co-education up to eighteen. If I were to revert to school teaching this would be the place for me!

The schools within the *Kibbutzim* are perhaps of the greatest interest because of their permanence. They represent a philosophy and method of education which will still be appropriate after the second decade when the present rate of immigration will have begun to subside.

WHAT however are the methods of absorbing the young newcomers? The task has been entrusted since 1934 to *Youth Aliyah* ('Ingathering' of Youth) a non-governmental organization, which has absorbed over 50,000 children from the age of eleven upwards from seventy countries in the past ten years.

The unashamed object of *Youth Aliyah* has been to strengthen the agricultural basis of the economy without which survival in the Promised Land becomes an idle dream. The actual methods of training and initiation to life on the soil show an astonishing variety.¹

In the residential establishments children are influenced through manual Work, through life in a Group and through their Studies. These three principles of *Youth Aliyah* were proclaimed by Henrietta Szold, a remarkable American woman who devoted herself, until her death in 1944, to the task of absorption.

An acknowledged forerunner of these ideas, strangely enough, seems to have been Cecil Reddie who established his farm school at Abbotsholme in Derbyshire in 1889 (one of his assistants was Baddley, who later founded Bedales), but his influence, as is well known, was much greater in Germany than in Britain. There Lietz, Wyneken and Geheeb (who founded the *Odenwaldschule* near Heidelberg) hailed him as a minor prophet. The main development from Reddie's ideas has been the move for co-education. Dr. Siegfried Lehmann the founder in the 1930's of the Children's Village at Ben Shemen had been a pupil of Lietz, and was in no bad company in Eastern Europe in being inspired by Makarenko's demonstrations of the therapy of work.

Again the question arises, how far is *work held to be a valuable educational technique*,

1. See Bibliography and review of Dr. Kol's book in *The New Era*, November, 1957.

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how far is it a measure dictated as an economic necessity? The answer seems to be that it is good education to come to grips with necessity. Engels said that Freedom lay this way, Freud that the Reality principle marks one's steps to maturity, Margaret Mead that work is a means of expression which man so badly hankers after. Work is regarded as desirable in itself, and not needing to be accompanied by the payment of wages.

*Alonei Yitzhak*² for instance is a Children's Village attached to the *Kibbutz Kfar Glickson*, about fifty miles inland from Caesarea. This settlement believes that the twin ideals of co-operation and the desire to build a rural

economy by self-labour are sufficient to hold the collective life together.

Henrietta Szold was perfectly clear-headed in stipulating the need for a *strong group life*. The need is acute among members of *Youth Aliyah* whose parents are no longer living, are still abroad, or, in the case of those from the Yemen for example, are too old to adapt themselves to new ways. The group in which the child lives 'exists to provide a place in which the individual can find a spacious arena for his efforts', says Arthur Super.

The youth leader, or *Madrach*, is not necessarily a permanent feature in the new life of the child: he may be moved to another job. Hence his wariness, apart from the numerical difficulty, in forming strong personal ties with the children. The *Madrach's* function is to generate relationships within the group that will allow the individual to find emotional security and friendship with his fellows, from which his development may proceed.

The vital importance of group solidarity, which may be the only thing of permanence for the child, is recognized in the practice of sending children on to their village or *Kibbutz* from the *Youth Aliyah* Reception Centre in the groups they have already formed there. Similarly it is found essential that young people who have been brought up in Israel with their families should come *in groups* from their several villages for a period of training at an Agricultural Institution. Then they are likely to return to live in the districts they have come from and still to form an agricultural *élite*. If they are scattered for their training, their home ties tend to be broken.

It would seem that the vitality of the group life — which is self-governing on Homer Lane lines in most matters except finance, defence and health — very largely achieves the desired result. (It may well be also that the strength of such adolescent solidarity provides adequate compensation for an infantile deprivation which may happen to have occurred in the babies' house of the *Kibbutzim*'. We were told that the statistics of the origins of Israeli delinquents, whose numbers are increasing in the country as a whole, show that only a small proportion are members of a *Kibbutz* or *Youth Aliyah* graduates.

2. THE NEW ERA, May 1957: Review of *A Youth Village in Israël*. Arthur Saul Super.

The third strand is Study. The children are helped to assimilate the new culture of the life of Israel by being taught the Hebrew language, literature and history. Some attempts are made to preserve what is valuable in the countries of origin — for example there are rug weaving competitions and cookery courses for the purpose — but these remain artificial and, it would seem, are unlikely to persist for more than one generation.

As in the *Kibbutz* schools the curriculum of the Children's Villages has an agricultural and biological bias which virtually precludes preliminary work for a career in, say, medicine or architecture or music. There is, however, a number of more advanced secondary schools formed by groups of *Kibbutzim* pooling their resources. And *Youth Aliyah* is flexible enough to support those gifted children who show a marked bent towards a certain calling. Consider-

ation of the facilities for this, which are being developed at the Hebrew University, at the Haifa Technion and the Weizmann Institute of Science, are beyond the province of this article. Suffice it to say that it was Weizmann's plan that Israeli academic and professional standards should be comparable to the best in Europe.

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Notes on the Early Development of Disturbed and Normal Children

Jane Darroch, Educational Psychologist and Child Therapist at the Davidson Clinic, Edinburgh

THIS is a highly abbreviated summary of some of the results of a research in which histories were taken of the first five years of the lives of seventy-three emotionally disturbed children¹ and of seventy-three normal children. There were forty-one boys and thirty-two girls in each group. The average age of the children was just over ten years and the range was from just under five up to eighteen years. The groups were carefully matched in respect of age, sex and social class, and all the results mentioned below are statistically significant. Anything in their early lives which might be related to later neurosis was noted in detail and compared.

In some respects we found what we expected. Children whose homes had been broken through the disappearance of a parent, through death, divorce or permanent separation, had become neurotic more frequently than those with unbroken homes. More of the normal children had been breast-fed. Babies who had been

changed suddenly from the breast to the bottle had become neurotic more frequently than babies who had been allowed to make the change gradually. More of the normal children had gained weight steadily in babyhood, an outward sign of satisfactory feeding; this finding particularly interested us because it confirmed a persistent impression that children at the Clinic who have been unhappy babies are particularly difficult to help. More of the neurotic children had been sent to hospital in early childhood; the age limits within which this could be shown to be related to later neurosis were from six months to four years. More of the neurotic children had been separated from both parents, for reasons other than hospitalization, before the age of eighteen months.

In other respects the results surprised us. We had expected that strict training in bowel and bladder control would be related to neurosis, but could obtain no proof of this. There was no significant difference between the groups in

1. who were, or recently had been, patients at the Davidson Clinic

respect of the age at which children achieved control, nor in the number of mothers who gave us an impression of having been strict. Fifty-three children in each group were stated to have been trained from birth; in other words, most Edinburgh mothers hold the baby out over a pot from the beginning, and under these conditions it is very difficult to estimate when the child begins to sense that a demand is being made. It is possible, of course, that children can be made neurotic by something in the mother's attitude to cleanliness training, too subtle to be discovered in a research of this kind.

Again, most psycho-therapists think it is a good thing to answer children's sex questions truthfully and without undue emotion, but fifty-one of the clinic group and forty-nine of the control group were stated to have asked no sex questions at all before the age of five. It seems that most small Edinburgh children must ask these questions only in such a veiled way that their parents are unable to recognize that they are doing so.

In the third place we could not discover that any harm resulted from the children sharing their parents' bedroom, even between the ages of two years six months and five years, when the Oedipus jealousy is at its height.

The most interesting results, however, were perhaps those concerning which we had had no particular expectation. For example, more of the neurotic children had experienced the birth of a younger sibling before they were eighteen months old, and more of them, that of two younger siblings before they were five years old. The most obvious explanation would be that the child cannot deal with jealousy if it is aroused too early in his life, or too frequently. It may be also that the child cannot deal with the temporary loss of his mother during her confinement if it happens too early or too often.²

Another interesting result was that significantly more of the normal children had had one

or more of the mild childish illnesses. The illnesses classed as mild were measles, German measles, chicken-pox, mumps, tonsillitis, ear infections, a septic arm from vaccination, and a mild case of food poisoning. Fifty-three of the control group, but only thirty-nine of the clinic group, had had one or more such illness in early childhood. The greater frequency of chicken-pox in the control group was particularly noticeable.

This was a puzzling result, especially as the groups did not differ significantly in respect of the number of children who had had no illness of any kind during the first five years of their lives. The most likely explanation seems to be along the following lines. All illness has a psychological factor; even when there is an epidemic of chicken-pox, the children who actually catch it are those who have some unconscious motive for doing so. They may want to gain a little attention, to escape from something unpleasant, to take a little revenge on their parents by causing extra work, or to punish themselves for something about which they feel guilty. No child is free from psychological stresses and strains, but a normal child is on sufficiently good terms with his feelings and his body to allow himself a mild illness at the right moment, and his mother is on sufficiently good terms with him and his emotional needs to make such an illness into 'a pleasant occasion' — as one very good mother in the control group expressed it. The neurotic child, on the other hand, is more guilty about his natural feelings and on less good terms with his body. So he either maintains perfect health in order to appease a mother who senses and condemns the unconscious motives for being ill, or he gives himself a serious illness to force an unresponsive mother to pay attention to his emotional distress. The difference between normal people and neurotics is, in fact, that the former have a friendly attitude to their own unconscious motives and the latter have not.

Another interesting result was the following. When children who had been separated from both parents before the age of five were eliminated, and when children with broken homes were excluded, more normal children than neurotic ones had experienced the absence

2. It seemed possible that the above finding might be affected in some way by the number of Roman Catholics in the groups, but this was quite evidently not so. There were four Roman Catholic children in the clinic group, of whom one had experienced the birth of a younger sibling before she was eighteen months old, and none had experienced the birth of two younger siblings before they were five years old. There were five Roman Catholic children in the control group of whom none had had either experience.

from home of the mother. The most likely explanation seems to be that there are certain situations, such as the mother's confinement, which necessitate some separation of mother and child, and that in these situations the child does better if he stays at home with his father and in familiar surroundings, and some relative comes to help to look after him, than if he is sent away to stay with relatives.

More than half the children in both groups had experienced the absence of their father during some part of early childhood, and often for a long period, the commonest cause being military service. There was, however, a significant difference between the groups in one respect; more of the neurotic children had experienced the departure of their father when they were between one year and three years six months old. It seems that this is a period during which the child is old enough to have made a relationship with his father, and too young to stand separation from him, so that he is emotionally damaged if his father goes away.

We had no definite expectation regarding nursery schools, since some educationists regard them as beneficial and others think a child may be damaged by spending a considerable part of the day away from home so young. Naturally the majority of children in both groups — forty-seven of the clinic group and forty-one of the control group — had had no schooling at all before the age of five. However, significantly more of the clinic group had been sent to day nurseries at which the staff had had only a limited training, and significantly more of the control group had been sent to nursery schools with fully trained staff. This may mean that the training of nursery school teachers is of considerable importance. On the other hand it may be that a good mother chooses a nursery school carefully, but a neglectful one does not, so that it is the mother's attitude rather than the training of the staff that really affects the child.

One difficult subject which we tried to investigate was that of parents' preferences for one sibling over another, or for boys rather than girls or *vice versa*. It was of course hard to get truthful information on this subject. The mothers were questioned as tactfully as possible, and in the case of the clinic group use was made of the

impressions gained by the social worker over a period. Taking the information obtained in this way — and it must be accepted with some caution — neurotic boys more frequently had mothers who strongly preferred girls. It is not of course surprising that this should undermine a boy's self-confidence, but it is surprising that there was no evidence of girls being adversely affected by mothers who prefer boys, or of children of either sex being adversely affected by the father's preferences. It is also surprising that there was no evidence of the effect of parental preference for one sibling over another.

We had always had the impression that bedwetting in boys was related to the mother's dislike of the boy's masculinity, — the boy tries to inhibit his masculine qualities by day to please his mother, and unconsciously asserts his possession of a male genital in his sleep. Certainly many boy bedwetters seem to improve as a result of being encouraged to be a little wilder. But of the ten neurotic boys whose mothers showed a strong preference for girls, not one was a bedwetter; three were referred to the clinic for school backwardness, two for speech defects, one for stealing, one for a combination of symptoms that included stealing and truancy, one for a tic, one for asthma, and one for a bodily pain. On the other hand, four of the boy bedwetters in the group had mothers who strongly preferred boys to girls — or at least said they did with apparent truthfulness. It is evident that there is a great deal still to be discovered about the motivation of particular symptoms and its relation to parental preferences.

More normal children than neurotic ones had shared a bedroom with one or more siblings. The difference remained significant when only children were eliminated from both groups, so that it seemed that there was some definite advantage in sharing a bedroom with a sibling, as distinct from any advantage there might be in simply having siblings. However, when eldest children were also eliminated the difference remained significant only for the first nine months of life. A baby who shares a bedroom with a sibling seems therefore to be less likely to become neurotic than one who does not; after babyhood there are some indications that it

may be a good thing to share a bedroom with a sibling but this cannot be separated, on the basis of the data obtained in the present research, from a possible disadvantage in being the eldest of a family. It may be that the presence of another child is a support against night terrors — a better support than a parent where night terrors originate in a fear of being punished for sexual or aggressive wishes directed towards the parents. Besides, another child is a person with whom one can engage in a certain amount of fighting or love play without being too afraid of his superior power. Yet it is still surprising that the presence of an older sibling should be so valuable to a baby. Another possibility, of course, is that anxious parents may be relatively unwilling to let their children sleep together, and that it is this anxiety which reacts badly on the child and makes him neurotic.

SO THIS kind of statistical research in some cases confirms and establishes beliefs based on clinical experience, in others fails to confirm them and suggests fresh questions. There are, however, many subtleties in the parent-child relationship with which it cannot deal. This may be illustrated by a comparison between *Mary*, who was one of the most deeply disturbed of the clinic group, and *John*, who was rejected from the control group as not being quite normal enough, but who had nevertheless done remarkably well. *Mary's* mouth had been injured by the forceps at birth, so that she could not suck without pain. Apart from this she had had no obviously traumatic experience except her father's departure for military service when she was eighteen months old. Yet she was a strange, walled-off child, who made noises like an animal and was diagnosed as psychotic, and as her parents did not bring her to the clinic very long we were unable to give her very much help. *John's* mouth too had been injured by the forceps at birth, so that he could not suck without pain. He did not gain weight well as a baby. He was sent away to strangers at eighteen months old when his mother was threatened with a miscarriage, and again when he was just under two, when she gave birth to twins. He was knocked down by a car when he was three

years old and severely bruised, though not sent to hospital. After this he developed a slight stammer, which was successfully treated at the Child Guidance Clinic attached to the Royal Edinburgh Hospital for Sick Children, and in his teens he has been hospitalized with an unusually severe attack of acne following an examination failure. How has it come about that *John* has had only these relatively minor neurotic symptoms while *Mary* is psychotic? A part of the explanation may lie in the difference between their mothers. *Mary's* mother is a charming, graceful, but rather conventional woman. Her other two children are normal, and it seems that as soon as *Mary* began to behave in a peculiar way she completely rejected her and took no further interest in her. As an odd child who might excite unfavourable comment, *Mary* was simply disowned. *John's* mother is not such an obviously attractive woman as *Mary's*, but she is genuinely interested in all her children. She has always done her best to understand *John's* feelings and difficulties, and she admits to having made mistakes, saying, for example: 'I know now I shouldn't have done that but I didn't know at the time.' Children respond deeply to the genuineness of their mother's interest in them, a factor which cannot be subjected to statistical treatment. So even if a child has suffered a succession of external disasters and is very difficult or queer, his mother can still mitigate the worst effects by doing her best to understand and help him, with a willingness to admit the possibility that she has made mistakes.

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Book Reviews

The Psycho-Analytic Study of the Child: Vol. XII. (*Imago Publishing Co. Ltd.* 50/—). **A Time to Keep:** André Chamson. (*Faber*, 30/—).

I HAVE enjoyed reading this year's *Psycho-Analytic Study of the Child*, not only for its clinical studies (such as Peter Blos's article on delinquent girls, Elisabeth Geleerd's suggestions on treatment of adolescents), not even merely for the fascinating section *Aspects of Early Development*, a study by Sandler, Dauntton and Schnurmann of the effects of inconsistent mothers on the development of their children's characters. These and other clinical articles deserve reading and pondering — but the two essays which really set me thinking, comparing, reading variously and thinking again — are Phyllis Greenacre's *The Childhood of the Artist*, and Philip Weissman's *The Childhood and Legacy of Stanislavski*, who first made the Moscow Art Theatre the miracle that it is.

'It seems that the artist invariably has some kind of genuine collective love affair' with the world: 'the artistic product has rather universally the character of a love gift, to be brought as near perfection as possible and to be presented with pride and misgiving.' This is Greenacre's thesis: she writes of artists in general. She discusses how far we can take autobiographies as authentic (since memory plays such tricks in its function of screening or 'cloaking' the man): she considers the basic characteristics of the creative talent, how far it is innate, how far nurtured: she reflects on the significance of the child prodigy, on what determines the *direction* of talent or genius and on what may happen to it at different stages of growth. However tentative her conclusions — and I am inclined to agree with her that perhaps her article is a little premature, not sufficiently worked through — she does stimulate thought, as when, to take one example, she suggests that 'markedly creative people' tend to struggle painfully (especially during school years when the 'creative self' is felt as 'freakish, abnormal and to be fought') between the two conflicting

needs of creativeness and social conformity.

Weissman has certainly found Greenacre's article stimulating: he concentrates on one genius, in this case an actor and producer, Stanislavski. He suggests that, as 'seems often to be the pattern in genius and highly creative talent of the more mature and stable type', Stanislavski's love affair with the world was a gigantic romance, while his personal relationships were affectionate, stable, placid. Weissman sees in Stanislavski the personification of Greenacre's four basic characteristics of creative talent: exceptional sensitivity to all sensory experience; unusual capacity for realizing the relationship between different experiences; more than ordinarily wide-spread ability to feel with others (empathy); 'intactness of sensorimotor equipment, allowing the building up of projective motor discharge for expressive function', which I take to mean that such people can store up emotion for longer than the rest of us, before reacting, so that when they at last do express themselves, there is behind the expression far more force and effectiveness than we can summon. (The almost terrifying concentration of Toscanini is surely a case in point). Weissman feels that all four of these characteristics must be present for genius and he illustrates delightfully how all four were present in Stanislavski. He suggests that there must also be that factor (*not* exclusive to genius), 'the life-long durability of sensory experiences, perhaps even from infancy, and their life-long potential transformability into creative expression. Recently', he adds, 'a biographical sketch of Picasso showed the same quality.' To turn from actor to poet, one is reminded of T. S. Eliot: 'Only a part of an author's imagery comes from his reading. It comes from the whole of his sensitive life since early childhood. Why, for all of us, out of all we have heard, seen, felt, in a lifetime, do certain images recur, charged with emotion, rather than others?' (*The Use of Poetry and the Use of Criticism*, 1933).

Early in Stanislavski's childhood his specific genius emerged. At the age of two or three, there was a recognizable separation of two

functions of his personality, the artistic self and the personal self. 'Acting' in the family theatre, this toddler disobeyed orders and as a result set fire to the scenery: he was punished, but for him the failure was an artistic failure, not an ethical lapse, — and later, according to Weissman, his 'personal life was completely subjugated to his artistic life' in just the same fashion. His childhood was spent in his happy, rich, stable and cultured family: in their private theatre the boy's talents were approved and developed. He had a most loving mother, a father who understood and cherished his genius. 'Stanislavski's childhood suggests that the notion an artist must suffer to create is wrong. One should rather say that an artist will suffer' (used in the sense of clinically maiming) 'only if creativity is hindered by environmental or developmental factors. Art and neuroses are not synonymous.' (c.f. Lionel Trilling in *'The Liberal Imagination'*, 1951, who, following Charles Lamb and G. B. Shaw, questions the conception that the artist is mentally ill, a conception that is 'one of the characteristic notions of our culture').

Stanislavski, then, had innate gifts and a most fortunate environment in which to develop them. 'To be well taken care of, nurtured and loved in infancy is the precursor and prelude to the future return of these gifts to the outer world from which these bounties had originated.' Certainly this was true in Stanislavski's case: Weissman makes it clear that a different, less providential environment need not *prevent* genius from developing, as indeed we know; it is merely that 'the early and full-functioning of a creative talent can be enhanced by such an optimal relationship' with mother, father and the world. In 'the love affair with the world that every creative person or genius may have, his personal life and development are crucial to the final outcome.' And here finally is the essence of the argument, and possibly, I would suggest, one of the reasons why art has tended to become identified in some minds with neurosis or childishness: — 'if the creative person has the capacity and conditions emotionally to develop to the stature of a parent in his romance with the world, we are assured that a more permanent and sizable legacy will be left. This legacy is often missing when the creative talent is

embodied in an artist who is but a child in love with the (parental) world, rather than an artist who like Stanislavski could grow to be a parent loving his world'. Doesn't this inevitably suggest the immense gulf there is between Proust's early treatment of his theme in *Jean Santeuil* and *Contre Sainte-Beuve*, and the lasting genius of *A la recherche du temps perdu*?

Marjorie Hourd, writing on *Psycho-analysis and Literary Criticism* (*New Era*, June, 1951) prophesied many more books and articles 'which attempt to apply psychological discoveries to literature' and welcomed the gain to literature of this new angle. But she warned us of the dangers of trying to exchange psychological interpretation for critical imagination. I do not think either Greenacre or Weissman have fallen into this particular trap; but I am a little astonished that in Greenacre's article at least, there is little evidence of the wide reading which one would think essential for anyone venturing to move from a psycho-analytic base into the realms of literature and literary criticism. Trilling has said that Freud 'ultimately did more for our understanding of art than any other writer since Aristotle... Psycho-analysis has inherited from him a tenderness for art which is real although sometimes clumsy.' Although I enjoyed and was immensely stimulated by the two articles I have reviewed, I turned from their 'clumsy' prose back to André Chamson's autobiography with some relief!

Before I received *the Psycho-analytic Study of the Child*, I had read Chamson's *A Time to Keep*, and had made the following notes on it:

Only the poets, perhaps, can credibly recreate for us the impact on the child of the world both outside and inside himself. It is not merely that they are magicians with words, or that their memory is perhaps of a differently selective calibre from ours. Their quality of vision certainly sets them apart: as children they see more, and more intensely, are more aware of what they see. They have, I think, more courage than most of us, perhaps because the rewards of intense feeling are for them so great that they have less need of the defences most children weave around themselves to avoid intolerable pain. They seem to be more in touch with their instinctive drives than most of us dare to be;

and, as they age, they can perhaps retain memories that we have had to forego, repress, and with their imaginative skill they can make fact and fantasy live again in their brilliance for us. We painfully re-acquire knowledge: they perceive the truth early and retain it. 'What marks the artist is his power to shape the material of pain we all have' (Trilling).

Those notes were the outcome of reading Chamson, not the analysts; but it is interesting now to compare Greenacre — 'my own conviction is that creative activity is highly libidinalised and that without this libidinal charge it could come to naught' — and Weissman too: for André Chamson insists throughout *A Time to Keep* on the debt he owes to his environment and to those who loved him. His father was 'like a novelist who leaves all his novels unwritten, but the illusions in which his life was drowned have become the realities of my own existence. He brought me up in an imaginary world, but that imaginary world became the real world through which I have made my way.' His grandmother knew 'how often I felt rebuffed and humiliated, and... tried to restore the balance. When I was still a child she treated me as a big boy, and when I was a youth she treated me as a man... She brought balm to my wounds, without touching them or even appearing to notice their existence, and it is thanks to her that they left no scar.' Finiels, an old farm worker, cured the little boy's anguish when his beloved cat died and, in spite of attempts to revive it by magic, remained dead. 'Everything was vibrant with life all round me. An earthworm writhed at the bottom of the grave, a swarm of flies hummed about my hands, two dung beetles rolled head over heels over a clump of earth, a hornet circled about my head. Why could not such abundant life bring my cat back to life?' The cat remained inert in its box, and then, 'with a clip of the pruning scissors, Finiels cut off a young shoot. Sap beaded at the exposed end of the branch, a gleaming nacreous bubble in the sunlight. "You see? That's your cat poking the tip of his nose out. No one ever dies completely, in this world... A little dead cat turns into grapes and peaches."'

These are Chamson's tributes to his early

environment, which nurtured and encouraged his talents just as, in a different way and much more consciously, Stanislavski's environment encouraged his. All four of Greenacre's basic characteristics of the real artist are here exemplified in Erik de Mauny's beautiful and limpid translation. And of all the recently published autobiographies of poets, this is the one I wish to keep and savour at leisure.

I am not qualified to estimate the lasting quality of Chamson's work, and in any case I know only his novels and short stories, not his poetry: has he developed the 'stature of a parent in his romance with the world' — Weissman's tentative criterion of lasting greatness? Remembering his short stories, always descriptive of childhood and youth, which delighted us in *New Writing* during the War, I wonder? There is in all his prose that I have read little explicit adult assessment of the nature of his early vivid experience, and this may well be a limitation. But within these limits, we are left with much delight, and a challenge which seems to be addressed as much to his adult self as to us — 'how easily grown-ups forget the things that give meaning to life, and how violently they attach themselves to things of no importance!' There is violence in *his* attachment to the important experiences of youth, an attachment not always, surely, transmuted. Proust has, of course, said the last word, Proust whose nurture was far removed from Stanislavski's, who triumphed, once he had found his unifying conception of the enigmatic quality of time, in spite of, or because of, his neuroses! Genius remains a mystery, and probably, thank God, always will!

'The grandeur of veritable art... is to recapture, to lay hold of, to make one with ourselves that reality far removed from the one we live in, from which we separate ourselves more and more as the knowledge which we substitute for it acquires a greater solidity and impermeability, a reality we run the risk of never knowing before we die but which is our real, our true, life at last revealed and illumined, the only life which is really lived and which in one sense lives at every moment in all men as well as in the artist.'

Margaret Duncan

Concerning Subud, J. G. Bennett (*Hodder and Stoughton 12/6*).

Here is a book written with conviction and sincerity. It claims that those of us who are in search of spiritual Truth can, if we will, find direct and ever renewing contact with the source of Life through Subud. In achieving this contact, efforts of thought or of feeling will be of no avail. Only in stillness — freed from self-will — will it be given. Bennett does not proclaim a new religion but rather a way to the real understanding of the one we are most familiar with.

The founder of Subud, Pak Subuh, was born in Java in 1901 and received his education in the Sufi tradition of Islam. At the age of twenty-four he had his first illuminations and these experiences and nightly visitations continued for three years. He was enjoined to bring up a family and continue his ordinary way of earning his living until, at the age of thirty-two, he understood that it was his task, at the same time, to transmit to everyone who asked for it the inner working of the spirit that he himself had received. The movement grew slowly, retarded by the Japanese occupation in 1941. But in 1947 the Subud Brotherhood was established with the aim of enabling people of all races and creeds to share in the worship of God. In May 1957 Subuh, with his wife and helpers, arrived for the first time in England.

Bennett's account of how he recognized Pak Subuh and how he came to invite him whilst in England to make his headquarters at Coombe Springs is highly interesting. There, in June 1957, the sensational healing of Eva Bartok took place. But Pak Subuh is not a faith healer and does not want to be considered as such. Subud may be of special value in connexion with psycho-somatic illnesses, but in his eyes it is so only because the awakening of the higher powers of the soul brings about the 'Normalization' of the whole being. The Subud Brotherhood states that its aim is to achieve 'unity of understanding and to perform our duties in perfect harmony of intention and action'. Subud means: awakening the higher consciousness latent in man and is a means for deepening the religious faith. And Pak Subuh declares that it belongs to no country, race or creed. It comes from the spirit of God, which is nowhere a stranger, and it can be transmitted to everyone who sincerely wishes to receive it.

Many of us will agree with J. G. Bennett that we are at an end of an epoch with the obvious signs of disintegration, racial conflicts, food crises and economic threats. But not everyone will agree with him that we are heading for complete loss of initiative and judgment in submission to the blatant propaganda of our time. Many people are aware that they must turn inwards rather than exhausting all their energies in trying to reform their outer life. There are countless individuals and groups of people to-day searching for the real meaning of existence, both within and outside the folds of organized religions and without Subud.

J. G. Bennett points out that Divine Providence intervenes at moments of need to give mankind new lessons and opportunities, that there have always been teachers, prophets or messengers from Above, who have shown man the true significance of life, and that our new opportunity is to take the Subud way which means: to live rightly 'from within by the Will of God and by His Grace'. He declares that by 'working from without' our own efforts can go only so far as to create favourable conditions but cannot direct the awakening of the soul. This is an act of Divine Grace operating in the depth of the human soul and initiating the 'working from within'.

The central point of all religious experience is the contact between man and God. This contact is beyond the temporal parts of man's nature, which include his mind and feelings. It takes place in the eternal part of ourselves, and to reach this we must ask for help. Our asking is inevitably incomplete.

Bennett claims that the Subud Latihan is a means by which our incomplete, imperfect asking can be completed and made perfect. The only act of will required is to ask that the action of the Latihan may proceed in us and to submit to the experience of the life force flowing into us from our awakened soul. There is not, perhaps wisely, any description of the Latihan, but the opening of the soul seems to be comparable with what takes place in Christian Baptism. Instead of god-parents you have helpers who must be able to preserve their own surrender to the inner working of the Latihan as well as keeping contact with what is happening around them. It seems very near to the Quaker way of worship. It is not the knowledge but the experience which is given as an act of grace.

In reading this book one does not doubt that Subud has expansive power. Unfortunately the concluding chapter outlines the spreading of the movement in terms of 'chain reactions' and 'the whole of mankind being able to receive it within eighteen years', which seems a strangely arithmetical approach to re-establishing the reality of religious experience. In any case I feel sure Bennett is wrong in claiming that Subud-Latihan is the only religious approach that does not weaken its impact by spreading to the multitudes.

'Ask and ye shall receive' is one of the fundamental precepts of the Christian Faith, but this asking requires a surrender of the self and its desires which still seems far beyond the possibility of most of us to-day. Seen as an up-to-date account of one meeting of East and West this is a remarkable book, showing yet again that the experience of contact with the Divine is the same in all religions.

Hilde Rawson

EDITORIAL NOTE

Other reviews, including one of James Reeves' admirable *Teaching Poetry* (companion to his *The Critical Sense*) — reviewed by Mr. Jack Dalglish, — have been held over to our next issue, the September-October Number which, as usual, will appear on the 1st October.

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THE NEW ERA

IN HOME AND SCHOOL

Greetings and Thoughts from K. G. Saiyidain

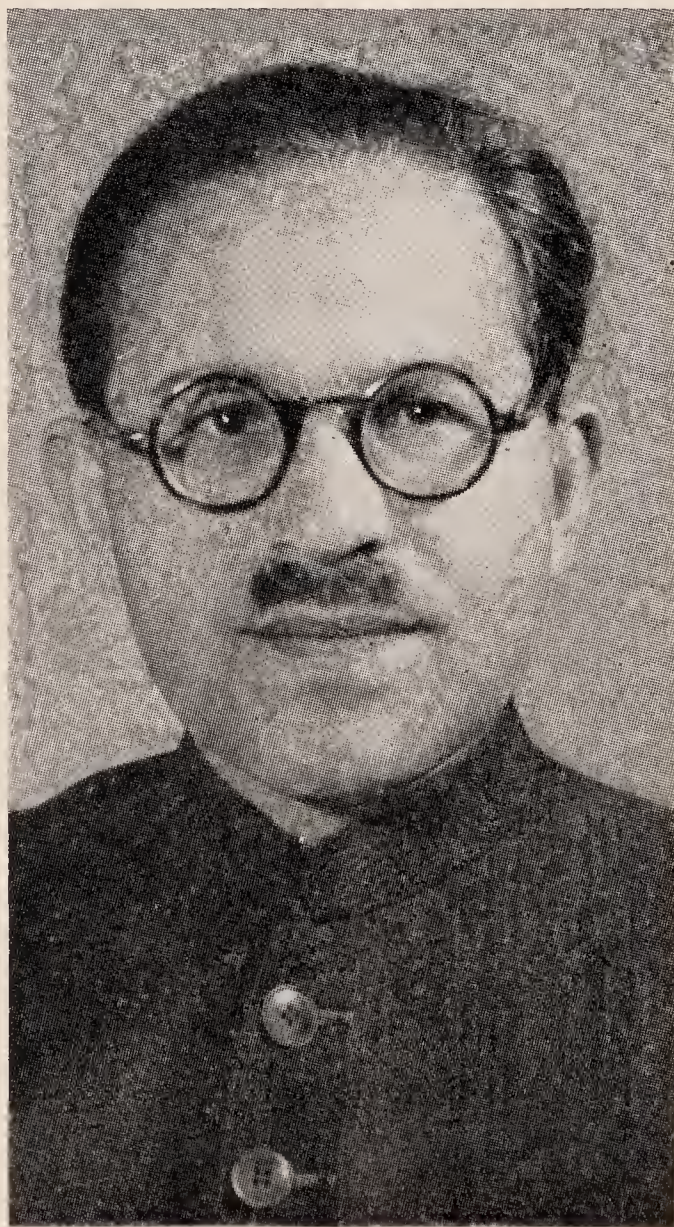
HOW I WISH it were possible for me to be present with you at this meeting of the International Council and the Executive Board of the New Education Fellowship! I have sometimes the feeling that there is not much good in my being the President of the Fellowship when I cannot draw inspiration and guidance from personal contact and discussions with you! But, since that is not possible, may I send you my warm personal greetings and share with you a few thoughts which have occurred to me, in connection with some of the items on the Agenda?

In the first place, I should like to express my pleasure and gratification at the possibility, that has now clearly emerged, of the next World Education Conference being held in India. The New Education movement has had considerable impact on Indian education and, while it would be wrong to claim that we have been able to incorporate its basic ideals into our educational system, its influence can certainly be seen reflected in the general trends of our educational re-organisation from the primary school level to the University. Some of our great national leaders and thinkers like Tagore, Gandhi, Iqbal, Radhakrishnan and Zakir Husain have also made, directly, or indirectly, valuable contribution to the philosophy and ideology of New Education as it has developed over the decades. I venture to hope, therefore, that the Tenth World Confer-

ence will find not only a cordial welcome but a favourable climate in India and that this guest-host relationship will prove mutually rewarding.

No dynamic movement can afford to rest on its laurels or relax its oars and the New Education movement is no exception. When education was beset with traditionalism, routine mechanical methods of teaching and a narrow concept of discipline, it pleaded for freedom, individuality and creativeness. When there was a danger that the social foundations of education might be ignored, it stressed the true nature of relationship between the individual and the community. When the psychological approach underlying education was apt to become superficial, it drew attention to the deeper sources of personality and linked the new educational methods to the psychology of the unconscious.

And now that we are confronted not only with the physical menace of the atom bomb but the greater danger that the minds and hearts of the people may become habituated and insensitive to its horrors, we must again take fresh and courageous stock of the situation in which we find ourselves. It is not a matter now only of guarding the precious heritage of freedom and culture and democracy — important as they are — but of saving the human race from sheer annihilation. Not that survival is more important than the 'good life' but, if life



itself is extinguished, we cannot obviously dream of building up the gracious pattern of a good life! We have, therefore, to re-define our priorities and train people to think with clear-eyed courage and integrity and learn to feel not only for our own petty selves but for all others who are an integral part of us. We are living at a time when it is pointless and criminal to ask for whom the bell tolls, because we know definitely that it tolls for us, for all of us! The 'tendencious propaganda' cannot be defeated, unless the mind is able to distinguish intelligently between good and evil, between what makes for life and what makes for death, and unless the emotions are made responsive to what is life-giving and can thus help to channel individual and collective action in that direction.

What about ignorant criticism and the misunderstandings that it fosters? What about *malicious* criticisms for that matter? I would not bother unduly about them or lose my peace of mind over them. While we should certainly not provoke or go out of our way to arouse antagonisms, we should be firm in our stand — gentle but firm. We should remember that there is a real conflict of values between those who stand for what may broadly be called the basic principles and ideals of the New Education Fellowship and those who stand for dictatorship, power politics, exploitation and national, racial, religious, communal and colour fanaticism. If, for the sake of working out some uncomfortable compromises of principle, we dilute our ideology too much, we shall lose our self-respect without gaining the confidence or support of the other party. We must remember that, in history, it is usually the minority which

has been in the right to begin with. In fact, as someone has said, every new truth starts with a minority of one, and it has to fight its way valiantly through ignorant or malicious opposition. The primary concern of the New Education movement is to be true to itself and to advocate the cause of peace, international understanding and the resolving of tensions which fester in the minds and hearts of men and women, because that is the basic challenge which it has to meet in the present situation.

Surely, it will be possible to find much common ground with other national and international organisations of goodwill and, wherever it exists, it should be cultivated. I have no doubt that they, too, are deeply worried about many of the present trends and there are individuals and groups amongst them who cannot watch unmoved the drift of the world towards chaos and suicide. To them the New Education Fellowship has held out, and should always hold out, the hand of co-operation and the mind of friendship. Together we must strive to create a firm and expanding area of goodwill and understanding in which good men and women may find an anchorage for their faith. In matters of the spirit, strength comes not from numbers but from truth and the quality of integrity in those who stand for it.

* Dr. K. G. Saiyidain, Education Secretary to the Government of India and President of the New Education Fellowship, sent this message to the meeting of its Executive Board and International Council held in July in Belgium. Representatives attended from the following places: Australia, Belgium, Bulgaria, East London, England, Germany, Holland, Johannesburg, Scotland, Switzerland. The Government of India was represented by Professor M. S. Sundaram, Educational Counsellor at India House, and the Director General of Unesco by M. René Halconrui of the Education Department.

Human Relations in a Danish Experimental School

Anne-Marie Norvig, Headmistress of Emdrupborg Experimental School, Copenhagen

By 1925, the handful of us who were pioneering for the New Education in Denmark were already hoping to establish one or more experimental schools. We were influenced by people who were fighting for freedom, for the child's independence and initiative, scope for creativity and social activity

in the school, such as Montessori, Decroly, Dewey, Carleton Washburne, Freinet, Peter Petersen, and many others. In 1929 we were able to meet all these people, for the New Education Fellowship held its Fourth International Conference in Elsinore. Even before this Conference, however, there seemed to be

a chance of setting up an experimental school. In Vanløse some few teachers were allowed to experiment with greater freedom and a more flexible curriculum, but they did not have much support from their authorities and could get no psychologically trained assistance. The experiment lasted only a few years, and during the Thirties the climate was not too friendly to progressive ideas. People were demanding more leadership, more authority, — and got it! Many countries experienced the results of an authoritarian system of education of blind obedience during the Nazi occupation. We hated fascism, and one of the consequences of this hatred was that the Board of Education of the Copenhagen Town Council finally decided to set up an experimental school, to which I was appointed headmistress in 1947.

They granted us freedom to experiment, but there was considerable confusion as to what experiments can be usefully tried out in a school of our size, and the Board of Education did not give any directions at all. The Chief Education Officer (Mr. Olaf Petersen) and I had to plan and carry out a policy for appointing staff, selecting pupils, and for solving other problems. One of my duties was to formulate the basic principles of the school. And since my spiritual ancestors were all those mentioned, and many not mentioned, I tried to make an undogmatic and sensible synthesis of what I had learnt from them, and especially of those of their ideas which I had been able to use in my work. During the past ten years I have tried again and again to formulate the principles upon which we work, and I have now managed to boil them down to twelve pages, largely in question form, which are meant to help teachers and parents to co-operate in giving the children the best conditions for developing their in-born intellectual, emotional, physical and social abilities. We are aware of the risk of making programmes static and are still in the dynamic and flexible period, and I hope we will remain so. But we have built up some traditions, through which we give both children, parents and teachers something stable to rely on, things to look forward to, and something that creates a feeling of community among us.

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decisions, both of which I had strongly urged:

1. We should draw our school population from the area surrounding the school. Our pupils come from certain streets. I wanted a district school because I had seen too often what happens when the progressive school opens its doors to children from all over a town or city. It does not have a normal unselected population showing the statistically normal distribution of characteristics. A new school with a progressive programme will be chosen by parents whose children have not been able to cope with the work in other schools. In spite of the fact that we are a school for a definite district, parents from all over the town visit me and ask me to accept their children, hoping for a miracle. Well, it is not always possible to keep one's heart a stone-heart. Sometimes my resolutions break down and I succumb. But almost invariably we find that these children cause much disturbance and give us more trouble and more work than our own 'inborn' pupils.

Another category of parents is very eager to get their children into our school. They are people of a certain idealistic or intellectual type, who know something about the ideas behind the school and agree with them. Against them too I have tried to harden my heart, but here too I am sometimes unable to say No. Often their children have profited very much from the work and still more from the atmosphere in the school, just because their parents and teachers work well together and in a common spirit of interest.

2. I was painfully aware of the fact that neither I nor any of the teachers who first came to join me in the work had been trained for experimental work. We could not have been, for there had hitherto been no experimental schools in Denmark. Many of us had been lone pioneers in a scatter of schools; now we should profit by working together. The Chief Education Officer decided that I should be allowed to hold a weekly conference with all the teachers, included in their schedule and paid for, so that only illness would excuse them from coming.

This arrangement has proved very important. It gives us an opportunity to train ourselves in

group work, to build up a programme of co-operation at a higher level than we could possibly do without our hours of meeting. We have learnt from experience that it is very important to have the programme of these meetings well-organized. During the first year I tried to draw up the agenda myself. But I soon realized that the teachers should take an active part in planning these meetings, as well as in the discussions and in whatever else we do. The teachers now have elected a committee, called the Contact Committee, where they meet and plan far ahead. I am a member of the committee, but I am not always present; I have only to agree their plans and programmes, which I can nearly always do since they are very sensible and conscientious.

I have always aimed to realize what the Americans call the grass-root process, according to which each single person in the school feels just as responsible as I do and where we are open to criticisms, constructive ideas, suggestions about practical details, whether these are put forward by the youngest or the oldest teacher. Sometimes these meetings take more time than one can really afford. In this case we have found that we can save time by dividing what we are going to handle at the meeting into three categories:

1. *Matters for information without discussion:* There are a lot of things which everyone must know, but which not everyone can influence. These are given shortly, clearly and without discussion.

2. *Matters for Discussion and Argument:* Many problems must be put forward at the meetings in which the final decision does not rest with the teachers but on which it is important for me to learn their feelings. In such matters the teachers have the responsibility of thinking clearly and speaking clearly, and they know that everyone is free to have their say and that I will consider their arguments before making my decision, which may have to be influenced by economic, legal or commonsense considerations, based on my knowledge of the attitude of the authorities.

3. *Matters for the Teachers' Decision;* by vote or agreement. In the beginning I often created awkward situations by not troubling

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to distinguish between what was for discussion and what for decision.

If you let people think they are going to vote on a decision, they will feel very much annoyed if you subsequently tell them: 'We can't possibly abide by your vote. There are such and such paragraphs or such and such economic obstacles which rule it out entirely.' But if you tell them: 'I want to hear all your best arguments on this matter so that I can be strong and clear when I go to the Chief Officer and ask for his decision,' it is quite all right. As soon as teachers are involved in a problem whose solution may demand extra hours or extra work or extra trouble in any way, they must vote on it. But I do not think that you should base action on a majority vote. Mostly I manage to wait until we are unanimous, or very nearly so, on any decision. Until then, we are not ripe to co-operate willingly on our decision and abide by it.

The trouble with a democratic staff policy is that it takes more time than does an authoritarian one. We can use much time in coming to a decision which I might have arrived at in half-an-hour. But it makes a world of difference if the staff feel that they have a say in all important matters, and I have many proofs of the value of giving teachers real responsibility.

The same holds true of the pupils' council. It is not enough to let them choose representatives. The teachers and the headmistress must set aside time for hearing about and making contact with the pupils' various activities. They must be trained to accustom themselves to parliamentary proceedings, and must find fields for real responsibility. The Executive Board of the pupils' council meets every week in my office. If they want information on a special point they ask me to be present, but most often I go to the teachers' staff room whilst they are using mine. They arrange all our dances and other festivals. They have a film club for the youngest children and one for parents and teachers. They also participate in maintaining order, not as prefects, but as helpers and advisers for the younger children.

From the start we knew that, if our parents were to understand the essential principles in our educational aims, we had to inform them;

so each winter we have study groups, where purposes and practice will be discussed openly and honestly. Not once, but often, ambitious parents come and ask me: 'Can you guarantee that our children will learn just as much here as in other schools?' My answer is: 'I cannot give any guarantee, no honest leader can; but I can promise you that you can have your child moved to another school if you like, and I can promise that everyone of us does our best. No more. Do you want your child moved?' — 'Oh! no, the children love it here and will never move. But we parents cannot understand how they get time for so much free work, so we thought we would ask you.' It was mostly in the beginning that I had those anxious parents. Now they are more confident in our teaching, because they have had the chance to follow the work of the school.

If we can teach the Three R's effectively and

can conserve the child's mental health in doing so, we can have more time for creative work, for social activities and independent study. What happens in a school is affected by many factors other than the methods of teaching. The teacher's personality, the relationship between teacher and child, teachers and parents, and the children's mutual relationships mean even more than methods of teaching. This does not mean that we may stop experimenting in method. But we have to make clear not only how our teaching methods affect the children, but also how they affect the teachers and modify their personalities.

Every experiment is only a part of the whole aim of the school, which is to be a cultural centre of the community; a place where parents, teachers and pupils live together and develop their social attitudes and their human understanding of themselves and others.

Posture - The Basis of Movement

J. V. Fenton, Headmaster of a County Primary School

VISITORS to our Annual 'Open Day' celebrations last summer were interested to notice the amount of attention that the children were paying to the way in which they were doing quite usual and ordinary things such as lifting, pushing and walking, as well as to their dancing, gymnastics and pyramids. One observer was surprised to notice a little girl seemingly quite engrossed in the mundane action of walking forward, picking something from the ground and going across to a chair and sitting down. This attention to the way in which ordinary things were being done was an outcome of the children's physical education. They were being encouraged by their teachers to use their bodies well in class and on the field.

Posture is popularly thought of in terms of a certain ideal alignment of parts of the body in standing and walking. This conception is inadequate. A person's posture is the way in which the various parts of his body are muscularly maintained, in relation to one another, in activity. For each person there is an optimum arrangement, and when he achieves it he is as well co-ordinated as he is capable of being.

Education in posture consists in giving the

child experience of his own optimum arrangement and of maintaining it in activity, and furthermore in teaching the child how he himself may achieve sound posture by practising simple procedures. It is essentially a matter of training in habit, so that with time the child may increasingly take with him into the diverse situations in which he finds himself an attitude of body and mind characterised by poise, calm and attentiveness.

At Woodhatch School in the earlier part of last year, an appreciation of Posture was taught on a small scale. The aim was to make use *in class* of the techniques of instruction proved effective in *individual* tuition at the Re-education Centre.¹ There was no suggestion that any of the beneficial trends in Physical Education to-day should be omitted, but an additional attempt was made to improve the use of the body in athletics, games, gymnastics, swimming or dancing during their performance by stressing first, and only then *what* was done.

At a staff meeting a short talk was given and aroused much interest and discussion. Members of the staff without exception asked for a few

1. 18, Lansdowne Road, London. W. 11

short periods of individual instruction so that they might experience what is involved in the modification of habitual movement and posture; for it should be appreciated that the majority of people use themselves uneconomically, many with painful and expensive results.

What stood out largest in their experience is at the crux of postural education; it is the teacher's problem and the pupil's:— with regard to ways of doing things, with regard to amount of effort and with regard to part-to-part relationship of the body, *what is habitual feels right*. Where a modification is encouraged there is often strong resistance because being uncustomary it *'feels all wrong'*.

When the instruction in posture had proceeded for a short time it became clear that it could best be fitted into the organisation of the curriculum in four ways, all complementing one another:— (a) A very elementary knowledge of the body-structure and movement could be fitted into classroom teaching. (b) A teacher with specialist training in posture could take each small group in turn, during the group activities of the physical education lesson whilst supervising the class as a whole. (c) A few children should get special individual attention appropriate to their difficulties and (d), there should be a continual check on the use being made of the body in all school activities, such as gardening, games, craft, dancing, speech and writing, (in just the same way as we already check cleanliness, tidiness or punctuality in the habit-forming years of the Primary School).

CLASSROOM TEACHING

This is initially in very simple anatomy. The children through drawing or modelling, and through seeing, handling and discussing simple anatomical models gain appreciation of their own structure and mechanics. It is surprising how very few children have ever seen themselves full length in a mirror. Many children (and adults) think the joint by which we lean forward is much higher than it really is and so literally bend their back when they should be moving from the hip joint.

The class teacher's attitude is very important; good teaching evokes all the latent wonder and



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interest of the children. The knowledge imparted is more than intellectual, it involves *sensory* appreciations. For example, the children's attention may be guided to where the head balances at the top of the vertebral column. This they identify as roughly between the ears; and they explore the movements possible there at the top. At the same time they watch each other's movement. They see the position of the joint on the skeletal model. This appreciation is an exceedingly important one since many people limit the freedom at this joint by unaware muscle tension. The habit can contribute to functional disorder — headaches and the like.²

The children enjoy exploring how the various parts of the body are constructed and what they can do in action. In this context too they are taught to differentiate between tense and relaxed, first by deliberately tensing and then relaxing their own arms and hands.

Thus the children are gaining a vocabulary of words closely associated with the experience to which they refer. This helps the teacher in

2. *British Medical Journal*, September 1957 on Headaches.

P.E. to impart instruction in posture, and the children to observe.

In class too the teacher can and does, wittingly or unwittingly, educate the physique. By taking no notice of bad sitting, standing or writing positions, faulty habits become conditioned which verbal advice alone cannot then correct.

INDIVIDUAL ATTENTION

Quite early it was decided to give individual attention to certain children with marked postural difficulties. Eventually the number was reduced to six and included four boys with poor co-ordination and asthma in their histories, an older boy (a stammerer) with remarkable over-tenseness throughout his body, and finally a girl in the same class: very awkward, dreamy and having an unusually hollow back.

The number of children who actually were in need of individual attention in the school was high (as applies to any school or community). The characteristic gait and activity of many children was recorded on film. The speech of the asthmatics, the stammerer and of some with bad vocal use, was put on the tape recorder. As teachers became accustomed to noticing children's 'use' of themselves in class activities, they became astonished and concerned at the ordinariness and 'normality' of over-tenseness.

CLASS AND GROUP TEACHING

The fact that the sensations that inform us of muscle activity and part-to-part relationship of the body can grossly deceive their owner is at the core of the teaching problem in posture; what feels right is not necessarily right at all and may in the long run be injurious.

It is not enough therefore that the pupil should be asked to deliberately 'set' the muscles of his arm, and, having appreciated *that* as 'tense', to let them go and appreciate the difference. If he is going to gain proficiency in movement he must be given experiences of how and when *he himself* brings more effort to bear on a task than it requires. A usual instance is where a pupil, immediately on taking up his pencil to write, pulls in the joint surfaces of hand, wrist and arm in a way that impairs his

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own performance and powers of attention. He is not aware of this habit; but it is the enhancement of his awareness that effects change. Postural teaching must, if it is going to be effective, have constant reference to habits and responses of pupils in real situations.

Many habits are certainly well-established and conditioned by the time the child arrives at school when he is five-years-old. Often the particular mannerisms of mother or father talking, the tilt of the head or carriage of the trunk, is mirrored in the child. The gentle suggestion of the reception class teacher that the children line up smartly at the door, immediately brings to Tommy's body the tenseness of the guardsman on parade. With tense, hollow back, locked elbows, straight fingers and head held up, he puts into operation his best standing position as envisaged from some pre-school experience. Informal chats reveal, even at the age of five or six, that children experience aches or pains in their feet, hips, back or neck, while observation bears out their poor use in many. The great majority of children do not 'pick up' sound physical habits, more than they pick up reading or number work, without help and guidance. Don't we literally teach children to run before they can walk when many need help with the physical skills as well as the academic skills?

GROUP TEACHING

The unit chosen for instruction was a group of five or six children — one group out of several engaged in activities about the hall or field. (As is normal in a Physical Education lesson, a class teacher with specialist training in posture could supervise the class in general while instructing the small group in particular). With regard to the short-term project at Woodstock, the services of an assistant teacher from the London 'Re-education Centre' were procured: he taught small groups, in turn, within the P.E. class as a whole, taken and supervised as usual by the class teachers.

Whilst the rest of the class is distributed about the field or hall on various apparatus, one group is having specific instruction in a simple point of body mechanics. The teacher has

chosen movement at the hip joint as the subject of the lesson and demonstrates the 'closing the lid of the box' action in leaning forward, while sitting. He then demonstrates distortions of this simple movement that involve the body in unnecessary strain. He encourages his group to suggest what is at fault. This they do with enjoyment and interest. He asks one or two to demonstrate 'right and wrong ways'. The children are highly inventive of wrong ways and find it fun; but all the time they are becoming increasingly aware that there is *choice* in the way one uses one's body.

It is by the child's attempt to demonstrate 'right' ways that the crucial teaching point can often be communicated — especially so in small group teaching:—

A child is asked to show the 'right way' of a movement or position, and this he frequently does with a distortion of the body due to over-tenseness of which he is quite unaware. Yet the rest of the group can see it, having had some practice in observing. The existence of this over-tenseness comes as a surprise to the child and this is a necessary experience.

The teacher indicates how the child can proceed in the right way without disturbing the stress-free arrangement of the body. The other children can see this difference so that if, as is not uncommon, the child says 'but it doesn't *feel* right' the little group can corroborate the teacher's assurance.

This little bit of personal experience makes the child more observant when others are being taught; and with several repetitions of such experiences there comes the questioning state of mind, with regard to the complete reliability of sensation. There follows a greater receptivity to instruction, in the child choosing to watch his own movements in the gymnasium mirrors, and his seeking corroboration of the teacher as an accepted necessity.

Once the 'questioning attitude' is there, the teaching of posture is a simple matter.

Being taught as a member of a small group prevents the child's feeling eccentric or out of the usual by having deviations from sound posture pointed out. It is in just such small groups that he will notice that most of the children about him are needing and getting

similar instruction. It is thus readily accepted in its appropriate context as just another part of school life.

Much in the posture and movement of children is acquired by deliberate or sub-conscious imitation; and this operates at school as in the home. I found that children this year who had little or no tuition in posture were showing improvements in their habitual movement which could have been acquired only by some sort of imitation, a factor that enters into any kind of group and class teaching.

THE ABILITY TO COME TO REST

Tenseness is most easily conceived of as effort or activity unnecessary for the task in hand. Should we choose to come to rest then we will let go the effort and activity not needed in standing, sitting or lying. The ability to stop, to come to rest in that sense, is something that many children have lost. It was especially noticeable in the six children who were given individual teaching; but it is a common feature of children's behaviour, in general.

In this context it is of great interest to record a practice that was followed in the apparatus work of one class. Essentially it was a matter of encouraging the children to have a moment of 'stop' before the jump, the climb, the vault or whatever it was. The children were taught, for example, to come to the edge of the high box in preparation for a downward jump (as a diver approaches the diving board) and go through, in a matter of moment, this simple procedure:—

- a) Feel how the box held them up (i.e. to consciously experience support)
- b) Look ahead without staring or 'looking through' things
- c) Let their whole bodies ease upwards — to 'grow' as it were; head lightly balanced, shoulders resting lightly
- d) Decide what they were going to do

The children were taught in this way 'to collect themselves', and to form a clear intention.

This simple practice had a salutary effect upon the children's performance. It seemed as if, by just a moment's stop, they were enabled to

shed distraction or over-eagerness and more steadily and attentively appreciate what was required of them on the apparatus.

Improvement in posture and movement, and the achievement of habitual poise depends on a growing and deepening ability to 'checkover'.³ The negative aspect of 'checkover' is that it involves the dispersing of effort and activity not needed for the task in hand; but the positive aspect is that it results in a state of greater receptivity. This is just to say that a child who gains some accomplishment in 'checking-over' is increasing his capacity to learn:

It was noticed that the children who received physical attention at Woodhatch also improved in their class work, no doubt through the greater ability to pay attention. This is fundamental to all learning: no matter how brilliant the teacher, if Johnny is not paying attention — then little is gained. And it is not always Johnny's fault that he is not paying attention — he may not have developed the ability to attend — but it can be trained. It is interesting to note too that high intelligence does not ensure the ability to attend.

THE IMPORTANCE OF THE ABILITY TO COME TO REST BY 'CHECKING-OVER'

Ability to come to rest in this way (as contrasted with coming to a sudden stiffening by 'applying the brakes') grows with practice and with time. When the ability comes, it is possible to correct habits of movement involving faulty body mechanics.

The child who, in rising from a chair, pulls his head back on his spine, lifting himself, as it seems, by his shoulders, is stuck with that injurious habit unless he acquires some ability to 'check-over'; in other words, 'unless he learns how to attend to his body in such a way as disperses irrelevant activity'. The reason for this is that, on the stimulus to rise (whether it be teacher's instruction or simply the door-bell), his body is willy-nilly organized to get up in the habitually harmful way. It is already active. He must disperse this activity and come to rest in a momentary stop. That allows him choice.

3. American educationists have been greatly influenced by Professor Dewey's advocacy of 'learning through doing' but have neglected his insistence that *postural education* must be the basis if such learning is to be effective.

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He must choose a different organization of muscular effort governed by a clear intention. He will, for example, choose good posture then, simply leaning forward, straightening as his weight comes over his feet. This gets him up, but it is not what 'rising' meant to him hitherto. He had to refuse his initial response, put out the clutch so to speak, and *choose* to respond quite differently. With practice and time the new response becomes an automatic response and habit.

The use of this moment of refusal, or stop, is a physical education principle of great importance. It has been used at the 'Re-education Centre' to help a pupil having difficulty in reading and arithmetic as well as in movement and activity.

The inclusion of this moment of pause or refusal in this work is fundamental for success. It is based on the principle that 'thinking influences muscle action', for it has been shown by electric recording instruments that 'even the *thought* of an action is sufficient to activate the muscles which habitually perform it. We must, as it were, wipe the slate of the habit clean, stop, and choose a new improved pattern of movement. But, as in many of us our sensory feelings are deceptive (there is a faulty interpretation of feelings associated with long continued habits), the new use must be experienced and felt before it can be adopted. It is given by the teacher with his hands, first giving the pupil the experience of the new movement (which being unfamiliar may feel odd) and then helping him to maintain it in action.

As might be expected those children already having fairly good posture did not find any great difficulty in coming to a stop preparatory to modifying a way of doing something; but to many children it is a major difficulty. To the six children who were given individual attention, coming to rest was a burdensome task, and their speed in gaining proficiency in this varied greatly from child to child.

One observation is worth making on the writer's experience. It is that good posture is not necessarily the concomitant of high intelligence in a child, nor of an athletic physique. The children with fair posture at Woodhatch

comprised quite a variety of types of children. If they had one thing in common worthy of remark, it was a readiness to 'have a go', to welcome and adapt to new experience. 'She's more ready to have a go' was a remark spontaneously offered by one of the class teachers who saw the hollow-backed little girl only from time to time.

THE SUCCESS OF CLASS INSTRUCTION

The experience of the short introduction has convinced the writer that postural education can be readily given to classes in school. Since it can promptly form part of the curriculum, without any disruption and to its undoubted enrichment, it presents no administrative difficulty. What is lacking is experience of this specialist study in teachers of physical education, or in class teachers (because it does not need specialist athletic qualification). Hitherto the teaching had gone on in Centres having individual pupils and small groups receiving quite intensive instruction. In schools the instruction and deepening appreciation can be given throughout school life, so that habits of 'good use' are consolidated and form the basis for skilled athletic, manual, artistic and intellectual activities.

DEEPENING THE EXPERIENCE OF 'RELAXATION IN ACTIVITY'

Skill in attending to the body in such a way as disperses activity irrelevant to the task in hand is acquired with practice and over a period of time. The ideal circumstances for the practice of this as a method of specific relaxation is within a moderately spacious room or hall with quiet and warmth; the children lying on their backs on the floor on some sort of thin rubber-type matting.

In schools of modern design, especially those incorporating a rest room of fair size, the ideal circumstances are in existence; but even in schools without such facilities good work can be done (as the small-scale project in pre-fab huts at Woodhatch has demonstrated) towards improving the body mechanics and general habits of 'use' of pupils.

The desirability of continuing such teaching and making it basic to physical education is the

desirability of obviating much functional disorder in the children as they grow (e.g. headaches, backaches, listlessness etc.) and enabling them to realize to a greater extent their own potentialities at work and in their domestic leisure.

The proved principles and methods of the work described in this article provide a valuable contribution to our educational thought, and the results of this short-term project (less than two school terms) warrant serious consideration by educationists for its inclusion in normal courses for the training of teachers (as well as specialist teachers of P.E.). The introduction of the third year training presents the opportunity for student-teachers to acquire the gradual experience and practical ability necessary for the technique. It provides too an opportunity of applying to good purpose, much of the psychology and anatomy taught at college. Such training would produce teachers for children of all ages, so that at all stages of school life the child and adolescent receives attention.

The importance of muscular skill for promoting *mental* as well as physical health has been impressively demonstrated by F. M. Alexander, from whose original observations and experiments the work and methods of the Re-education Centre were developed by the late Mr. Charles Neil.

The pendulum has swung from the rigidity of the former 'drill' to an emphasis on 'physical recreation'. This is but a stage in the full development of physical education which can become a social service in its own right.

I wish to place on record my sincere thanks to its then Principal, Mr. Charles Neil, and staff of the Re-education Centre, London, who made the whole project possible by providing a specialist teacher on two days each week, by recording the activities of children on film both in January before the work started and again at the end of the second term in July.

I am greatly indebted to Mr. Donald Grant, M.A., who was responsible for much of the teaching and whose infectious enthusiasm was reflected in the attitude of the children. His considerable assistance too in compiling this report is greatly appreciated.

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BOOK REVIEWS

Families with Problems: A new approach. The Council for Children's Welfare and the Fisher Group (2/-)

Every person with a concern for children, or with an interest in social problems, should spend two shillings on this booklet. It contains the evidence which two groups of interested people placed before the Committee on the Law Relating to Children and Young Persons presided over by Lord Ingleby.

Both groups recommend that a Family Service Department be set up by each Local Authority to take over the work of the existing Children's Department. The functions of the Family Service Department would be to offer help to any family who desired to use it, whether for straightforward information or advice, or for long term skilled case-work with tangled family relationships. The service would be available to families under temporary stress, families suffering from some degree of defective relationships, and to inadequate families.

The Service would concern itself with marital conflict and give Marriage Guidance and guidance to the children affected by such conflicts. The Family Service would help the incomplete family broken by desertion or because the mother is unmarried.

The emphasis of the service would be on prevention, on helping families before they disintegrate.

The Family Service would take over the existing Children's Department, but it would not take over the existing Health, Welfare, Education, Youth Employment or Child Guidance services. With these and with Probation Officers, Almoners, the N.A.B., Local Housing Authority, Ministry of Labour and voluntary organizations, the new Family Service would 'work in close co-operation'.

The work of the Family Service would be done by Case-workers who in addition to a Social Science Certificate, or diploma, have also taken a one-year course in Case work.

The proposal for a Family Service is put forward by both Groups in the first part of the pamphlet. Part II is headed *Court Proceedings*. Here again there is broad agreement, but there is some difference in detailed proposals. Both Groups agree that the function of the Juvenile Court 'must be concerned with those early

symptoms of character disorder... and with remedial treatment rather than punishment'.

'Distinctions between children who are beyond control... and children who are liable to charges of a criminal kind are arbitrary...'

The third part of the pamphlet is an Appendix by the Council of Children's Welfare. It is headed *Mothers at Work*. It is a plea that mothers of children under two years old should be discouraged from taking jobs at all, mothers with children two to five years old should take only part-time work, and adequate Nursery School provision should be made for the children. For mothers of school-age children the Council believe that, 'since the State recognizes the need for married women to work and encourages them to do so, provision should be made... to preserve the well-being of the child and the peace of mind of the mother during after-school hours and during school holidays.' Finally the pamphlet gives the Terms of Reference of the Ingleby Committee.

The value of this pamphlet may well turn out to be that it shows the difficulties that lie in the path of bringing the law into line with enlightened views and practices in social case work.

No serious worker can dispute that the present position is in some respects ludicrous; at a period when every case worker is being taught the supreme importance of emotional ties and emotional security, we send them to work in Children's Departments where all that they are legally allowed to do is to remove the child from the source of its emotional ties and security, the family. If the family situation does not as yet warrant such removal then the Children's worker is powerless until the situation has deteriorated sufficiently!

The mere fact that the Children Act of 1948 — perhaps the most noble Act of our Parliaments — is in practice so futile, should warn us to look at all future legislation with great care and above all to remember that it is not the nobility of motive which inspires an Act that counts, but the interpretations of it clause by clause by lawyers and administrators.

Families with Problems is a persuasive document; it is as persuasive as was Lady Allen of Hurtwood's pamphlet *Whose Children?* That pamphlet preceded the

Children Act. The present one may precede a Family Service Act. The basic assumption of the Children Act is that the pre-1948 'Institutional Child' was produced because no one person assumed the rights and responsibility of parenthood towards him. It took the logical step and set up departments with a high ranking official at the head of them who is charged with the duty of being the Legal Guardian of the children 'in Care'... We have no more institutional children, we have for our enlightenment 'deprived Children'. The law did all that it could, but a legal guardian is not a parent.

So now there are further proposals for changing the law. It is surely legitimate to ask whether this is in fact a field in which the enactment of Parliament is really as important as the skill of the field workers, and the concern of the local community? Or to wonder whether, instead of far-reaching legal or administrative changes, it would not be wiser to make simple changes — such as (i) permitting Children's Officers to work for the continued existence of a family in which there are children under the age of eighteen, if in the opinion of the Children's Officer failure to do so would result in these families' breaking down; and (ii) the removing of the present time limit for the care of children deprived of a home. The limit is at present eighteen years. (How many of our children with the benefits of a family are emotionally and financially independent at eighteen? What would be the effect upon a 'normal' family if the children and the parents had to face, throughout the trials of being brought up and of upbringing, the child's ceasing to belong on the day he became eighteen years of age?). Or (iii) permitting or requiring the Children's Officer to delegate Parental Rights to the person who actually performs the functions of parent towards an individual child.

The manner in which the case for a Family Service is argued in this pamphlet gives point and urgency to the suggestion that the intentions of the writers of *Families with Problems* might achieve their laudable aims by less extensive, more detailed proposals. The pamphlet opens with this statement: 'The Family is the basic biological and social unit in the community, the living group in which children are nurtured.' From this premise the Groups argue that Services provided to meet a need

(poverty, a tuberculous child, pregnancy) often overlooked 'the fact that all these separate problems were experienced by persons, each of whom was also a member of a family... Hence the effect of the present social service administrative arrangements has been to offer families a series of services rigidly segregated, frequently duplicated, and more often than not lacking a continuous personal quality.'

This is the condition that the Family Service is proposed to improve upon: the detailed suggestions seem to be at variance with this intention and they suggest that as many different professional workers as at present may become involved with the various members and problems of a family. We really must guard against mistaking the intention for the outcome if this proposal becomes law.

It is not beyond the bounds of possibility that to accord to the family or to any other group an importance that transcends that which we accord to the single human personality would, in the hands of lawyers and administrators, open the door to the denial of basic human rights. Would it for instance be right to remove a child from his family, not for his own good, but for the benefit of the remainder of the family group? Our Children's Officers may not be Solomons in their wisdom, but their duty is at the moment clear — it is to act for the benefit of the child. Should we complicate their task by saying that the good of the group transcends that of the individual? that it is their duty to act as our agents in harming a child for the greater good of the family group?

The proposals for a Family Service in Part I of the pamphlet are bold and sweeping; they contrast strangely with the more thorough and well thought out proposals in Part II where the Group disagree on the details of how to reform the Juvenile Courts.

Arthur T. Barron

Discovering Music with Young Children: Eunice Bailey (Methuen 15/-)

Miss Bailey's subject is one in which I have long been deeply interested and I find myself warmly in sympathy with this account of her experiences with music and young children.

The opening paragraph of Dr. Evelyn Lawrence's Foreword gives

the reader an immediate clue to the author's approach: 'The modern way of regarding the education of young children is to consider what type of happy growth and flowering they can achieve, in the best conditions which we can supply. The core of the idea is that this growth is spontaneous, and that we, the adults, must watch it happening, and be guided ourselves by its force and direction at each stage of development and in each field of knowledge. This demands of the teacher a sensitive flexibility of response far beyond anything required for more conventional methods. It also means that he will be continually astonished by the range, depth and variety of the children's interests and needs, by the eagerness with which they will use what he provides, and come back for more.'

In an early chapter Miss Bailey describes her musical activities in a newly-opened Nursery school, where 'we wanted all our decisions concerning the children's day to be made according to the needs of the children themselves. This meant that we had to be flexible and adaptable in our thinking and planning, and to adopt an experimental attitude... we had to ask ourselves 'why' we did everything. We found it necessary to learn from the children by watching them; and by discovering their present needs and thinking of their future development.' It is, I feel, this open-minded attitude which is so much to be commended, for it has resulted in Miss Bailey's making music with her children, sharing her own love of music with them, and vividly enjoying their musical response and growing awareness. In an informal way she was able to give them frequent short periods of music, so making it an accepted part of their daily activities, and soon discovering that 'it was best to leave the children free to choose whether or not they joined in the singing, and that when they were so free their response was genuine and spontaneous.' (This reminded me of my own early experience with blind children of two to five years of age. After some weeks of singing songs to them, in which I had hoped they would gradually join, my discouragement at an *apparent* lack of response was one day dispersed when one of the nurses told me that they regularly had a 'concert' at bath-time, and that she was amazed at the extent of the children's repertoire.) It is so important to allow the ear to absorb musical sound, and since the aural

capacity is so varied, some children will need much longer than others. In this connection I note with approval that gramophone recordings of various musical compositions were played over and over again, until the children had really absorbed details of orchestration and had developed the memory for instrumental 'timbre'. I particularly enjoyed Miss Bailey's account, following upon this growing enthusiasm for orchestral music, of arrangements to take six of the nursery school children to a Saturday morning Children's Concert given locally by members of the London Philharmonic Orchestra, and of the careful preparation musically and subsequent enjoyment of the concert. Would that many more children had such opportunity!

In summing up her experience in the nursery, Miss Bailey says: 'Music was taking its place in the Nursery as one of the creative channels to be explored and used by the children, giving them another opportunity of developing their individuality and personality through its use...' Her discoveries now led her to develop musical work on similar lines in an Infant school, where a sympathetic Headmistress and co-operative colleagues enabled her to continue along similar free and experimental lines, and, perhaps best of all, to maintain contact with the same group of children for three years. During this time the need for notation in which to write their own melodies led the children on to substantial and gratifying musical experience without the teacher forcing or imposing her own knowledge before the children were ready for it. How I should have loved to meet these children in the Junior School and have been privileged to become their music teacher... what joy to have gone on building on such well and truly laid foundations!

The most impressive thing that emerges in thinking over this account of Miss Bailey's work is the way in which it underlines the essential integration that can result when love of the child and love of the subject are linked with a sound perception and observation of the psychological needs of the child. This is indeed 'to nourish' which G. A. Lyward insists is the root of 'education.'

The book is illustrated with delightful photographs of the children participating in the activities described, and their absorbed and happy expressions confirm the text.

It seems perhaps unnecessary to cavil at some slight errors in music notation occurring on p. 57 ex. 3 where key and time signatures are unfortunately misplaced. A pity however to mar so good a book. I hope that many young teachers will find stimulus and encouragement from it and valuable practical help from the particulars of music, song books and gramophone recordings so admirably listed in the appendix.

M. A. Carnell

Man and his Music. The Story of Musical Experience in the West. Mediaeval and Early Renaissance Music

(up to c. 1525.): Alec Harman (Rockliff 27/6).

To trace the history of music from Constantine the Great (306–337 A.D.) to the first quarter of the sixteenth century within the compass of less than two hundred pages of letterpress is in itself a *tour de force*. But Mr. Harman does more than this. By treating mediaeval music as a living thing and not as an antiquarian curiosity, he makes us see it at each period as part of a wider context, religious, social and intellectual.

Parallels are drawn between architecture, sculpture, painting and literature. At the end of chapter one, which deals with the development of Christian chant, a comparison is drawn between Durham Cathedral (as an example of Romanesque architecture built between 1096 and 1128), and Gregorian chant. This can be misleading unless one bears in mind that music is the youngest of the arts, and that whilst Durham Cathedral is a complete solution to the constructional problems involved, the problems of scale construction, as also the problems of musical notation, were by no means answered at that time. In other words, music had not in the twelfth century reached the same stage of development as architecture. Nevertheless Gregorian chant is a considerable edifice and the parallel between the two arts is made in this instance upon the spiritual rather than the material plane.

This is no ordinary history book of dates, neither is it a text-book; yet it deals in a scholarly manner with the evolution of modal scales and also with those complexities of mediaeval notation which preceded the system of lines introduced by Guido of Arago in the twelfth century, from which our present-day stave is derived. Guido also was a

great teacher, and invented a way of naming the intervals of the scale which, with slight modifications, we use to-day as the tonic sol-fa method. Thus, we see Guido as an important historical landmark. For as soon as music can be written down with some degree of certainty, we can begin to form at least some idea of what it should sound like. Performance is the important thing in music, and this chapter on Christian chant concludes with some suggestions for performing the many examples which illustrate the subject. It might be remarked here that a most valuable appendix of published works and gramophone records (and where these are obtainable), covering the whole range of mediaeval and early renaissance music dealt with, is provided together with a short bibliography.

In the succeeding five chapters the growth, from simple two and three part Organum to the richly developed polyphony of the Mass, Motet, and secular song and dance of the fifteenth century, is discussed in detail. And again, as in chapter one, it is illustrated with many fine examples, sacred and secular, vocal and instrumental, together with valuable practical directions for performance.

Mr. Harman is an enthusiast and being carried away by his subject occasionally falls into error. When he describes the instruments of the period under review, he is less sure of his ground than when dealing with the actual music and its composers and the general cultural atmosphere in which they worked. For instance, to say that the frets of the viols and lutes are 'roughly a semitone apart', is as false as it would be to say that a modern violin is tuned 'roughly' in fifths. There is as much exactness demanded in placing the frets (a skill which the lute-player is expected to possess) as there is in tuning the instrument. Again, the strings of the clavichord are not stretched 'at right-angles' to the keyboard, but at right-angles to the keys, and are thus *parallel* to the keyboard. Surely the wheel of the organistrum, which is the equivalent of the violinist's bow, is not made 'tacky' with resin. One shudders to think what effect treacle would have upon a fiddle-bow!

A few such minor lapses apart, one feels that a more adequate description of the instruments, helped by simple line drawings, would have added greatly to the value of the book. We are to-day more than ever beginning to understand that the in-

struments of any period, with their characteristic resonances, their resources and implied techniques, form the very basis of the music of that period. However, this book is not intended as a work of reference; it will rouse the curiosity and stimulate the reader to further study and also, it may be said, will add to his enjoyment in listening to the many performances of early music now broadcast by the B.B.C. The illustrations throughout, both pictorial and musical, are excellent and the book should find favour with both the student and the layman.

John Bickerdike

Teaching Poetry: James Reeves. (Heinemann. 10/6d).

Mr. Reeves has written a very good book on the teaching of poetry to children between the ages of five and fifteen. It is intended for beginners, particularly for non-specialists, and they will find it most valuable; but there are few experienced teachers who will not find it worth reading.

It is a good book because it is extremely readable, essentially practical, and based on a clear conception of the importance of poetry and of its educative value. This conception is set forth in an excellent chapter entitled 'Why Teach Poetry', which Mr. Reeves has placed near the end of the book because his primary purpose is to deal with the practical problems of class teaching.

He begins by insisting on the importance of enthusiasm and discrimination in the teacher. One cannot teach poetry successfully if unconvinced of the value of what one is teaching; but one can do a great deal of harm by enthusiastically teaching what the author calls 'counterfeit poetry'.

Poems, he maintains, must be selected in the realization that 'the appreciative powers of children may be more limited than ours... but they deserve and need poetry of as high aesthetic quality.' Of course, they must also be suited to the age-group being taught, and there are four separate chapters devoted in detail to material and methods appropriate to the age-groups five to eight, eight to eleven, eleven to thirteen, and thirteen to fifteen.

In these chapters, the basic principle insisted on is that the poetry lesson should always be an active and pleasurable experience. Mr. Reeves shows how to achieve liveliness and variety; describes the use of techniques such as choral and dramatized

speaking and mime; and shows how to encourage a critical response. He emphasises the importance of directing all discussion towards, and not away from, the poem itself; and insists that children should be encouraged to write poetry, describing a number of ways in which this may be done.

All Mr. Reeves' suggestions are related to concrete examples. There are comparatively few generalizations that can usefully be made about the teaching of poetry, since poetry is as various as the experience it embodies; and Mr. Reeves stresses repeatedly that every poem demands its own treatment and will suggest it if studied with care. The teacher should aim at building up a repertoire of poems he knows he can teach; and, in fact, this book contains a large number of examples from the author's own repertoire, so that the reader is given a sort of anthology of poetry lessons and may learn from these models how to prepare his own.

I have only one complaint to make. Much poetry that is admirably suitable for children in theme and style derives from our rural past and deals with circumstances and details remote from the actual experience of modern children. Mr. Reeves does not mention this problem, and too many of the poems he deals with fall into this category. The danger of overloading one's poetry lessons with such pieces is that it encourages the already widespread idea that poetry has no relation to 'real life' — a misconception that teachers should do everything to dispel and nothing to foster.

Jack Dalglish

Supplementary Readers for young Juniors

I have been using a great variety of readers and supplementary readers with the junior class of a rural primary school during the past year. This wealth of reading material was a new experience for almost all the children. Some of it both they and I have discarded, either because the stories were boring or because the vocabulary proved unsuitable, or because the lay-out and illustrations were tasteless, or, in quite a number of cases, because the books did not stand up to the wear and tear of the children's quite reasonably careful handling. Here is an annotated list of those books which proved most acceptable to the children and to me.

Oliver and Boyd: ROUND AND ABOUT (4 in series: 1/3 each) and *TOWN* books (4 in series: 1/3 each) How welcome it is to find books that give the youngest children a feeling of achievement by being short, within the range of their vocabulary, and within or only just beyond the range of their natural interest. The authors have described incidents in which white and coloured children play together in great harmony and to their mutual pleasure. Suitable for very young juniors who can only just read. The children like the illustrations which are in golden green and russet, subtle and unusual.

HAPPY VENTURE LIBRARY (27 in series: 1/3 each) have a wider vocabulary range which gives a child a bit more to get his teeth into without daunting him. They too are charmingly illustrated, in purple and black.

In spite of their delicate appearance these little books wear well though I found it worth putting sellotape down their spines.

Educational Supply Association: THE FIVE FRIENDS (12 in series from 1/6—2/9: Teachers Book 1/-).

Though perhaps less attractive to look at, this series too has a very carefully controlled vocabulary with well set out word lists at the back of each book giving a reference to the first page on which a word is used and saying how frequently. The print is large and clear and the use of words is repetitive but not in any sense boring. The details which trip up children are very unexpected. Cathy, though completely phonetic, seemed like a foreign name to these Wiltshire children and they were held up by it as we may be by the names in Russian novels.

Macmillan: STORIES FOR ME, (4 in series: 1/- each). This series is a great encouragement to the slow seven-year-old. The stories are charming and have the quality of being able to be read again and again without anyone's becoming sick of them. The favourites have been the *LITTLE RED TRAIN*, *THE TOY KITE*, and *LITTLE GREY DONKEY*. The illustrations are good on the whole and the entire series is excellent and liked by all the children.

CHILDREN OF TO-DAY (6 in series: from 3/-—3/9) and *PICTURE BOOK READERS* (6 in series: 3/- each). These books could be very useful in some kind of project work in which the children have to do their own discovering.

They are about travel by car, air liner, train, bicycles (with parts), canal boats. *CHILDREN OF TO-DAY* are about different kinds of homes in different parts of the world, and how they are kept warm, clean and tidy. Animals' homes are also included. Each has its own work page with a great number of suggestions of things to draw, menus of favourite meals to be drawn up, and cups and plates to be made from leaves and other materials.

Basil Blackwell: HOW IT WORKS SERIES (4 in series: 1/9 each). *ROLLERS, WHEELS and RAMPS, PULLEYS, LEVERS, MAGNETS*. These four books contain simple statements of scientific fact and it is refreshing to find that they lack any artificial tips about things to do. The facts themselves are extraordinarily clear and fascinating to young children. These too could well be used as work books for projects.

Max Parrish: have produced a new reading series (4/- each). Stage One *THE TWO RAVENS*, stories from different parts of the world and from a variety of different English counties. Stage Two, *THE SINGING WREATH*, Stage Three *PETER'S FOUR PETS*, and Stage Four *THE MAMMOTH CAVERN*. Each Stage has a controlled vocabulary, 800 words in the first going on to 950 and then to 1,150. They are well written, almost literary in treatment and style, the first two stages being short stories and the second two continuous ones. All four stages are well adapted to the reading habits of the children they are catering for. So are the sizes of type. All four stages are very well liked by the children.

Ginn: READING TO-DAY (4 in series: 7/- each: Workbooks 2/6). I have only one of this series in the class bookshelf and none of the work books as yet. But all of the children are very keen on it and I must do something about getting the other books. The stories have been chosen and re-written for children of this age from well-known, or classical, children's writers, — Richard Hughes, Joyce Lankester-Brisley, Homer, Hans Anderson, Grimm and others. The selection is extraordinarily good for young juniors who have already made a good start at reading, and the publishers suggest that the books from which the stories have been taken should be made available to the children in their school library so that this series may bridge the gap between what is read in school time and what is read away from

school for pleasure.

Blackie: THE WAYFARERS BOOKS (4 in series: from 5/6–5/9 each). The children go for these books. The stories are short and on the whole they are about animals and impersonal objects such as cars, which may be a rest from all the busy Johns and Marys. It is a pity that the spines aren't as solid as the shiny covers but I must say this series has had to stand up to very

full use, and so a lot of handling. Beautifully bound are *Nisbet's* JANET AND JOHN Long series (3 in series: Limp from 2/4–5/6 each: boards from 5/10–6/6).

The colour in these books is something quite new in school readers, lively, fresh, clear and charming. If I had any criticism to make I would say that the stories are a little long, asking perhaps for too sustained attention from young

juniors. But the content is well within their real interest and children do make for them.

They have made a quick step forward towards being real readers this year and I daresay that the chance they have had to criticise and ignore the trashier and less interesting books has played its part in their progress. But the excellence of the books listed above has played the major part. S. V.

News and Notes: Work of the N.E.F. 1956-1958

OUR PRESIDENT has reminded us of what must lie at the back of all our minds: the extreme danger of the world's division into two opposing camps and the importance and difficulty of the role of uncommitted peoples. As your Secretary, I will remind myself and you that the New Education Fellowship is itself an uncommitted international organization. Its undoubted strength and its financial weakness alike derive from its insistence on racial, religious, and political equality as the proper and constructive basis for living together. We need each other's fellowship in sustaining our thought and action against such bias. As regards finance, the experience of the past few years has made it plain that we must have external aid, in spite of the magnificent support received from Sections following their assurances given at Copenhagen in 1953. Either we shall derive this external revenue from those who recognise the value of our standpoint or we have no source of revenue outside our own membership.

EXPANSION OF N.E.F.'s WORK

One of the themes discussed at length by the Executive Board and International Council at its 1956 meeting in Utrecht was the expansion of the Fellowship's work. It is therefore encouraging that this report can refer to growth and increased activity in a number of Sections.

The Japanese Section organised a World Conference in four groups, treating respectively the topics 'New World View and Moral Education', 'Intellect and Scientific and Technical Education', 'Mass Communication and Education' and 'Education for International Understanding'. There was an attendance of

487 at this conference, 14 nationalities being represented.

New groups have been formed in Italy in Astio and Sardinia, and one of our members recently in Mexico has made contacts which it is hoped may lead to the formation of a group or Section in that country. In Puerto Rico, Dr. Ted Brameld has drawn up plans for the formation of a group of N.E.F. members.

In the Netherlands W.V.O. has established, thanks to the energy and enthusiasm of its secretary, Mrs. Freudenthal-Lutter, a Documentation Centre which acts as a clearing house for information on new education in different parts of the world, and issues a bulletin to the first number of which our Chairman, Professor J. A. Lauwerys, wrote an inspiring introduction. The Section has also held a conference on 'Creative Learning for Children 10-14' and stimulated an exhibition 'Start: A Plea for Art Education', in which many bodies concerned with art education co-operated closely for the first time. It has also made links with other educational bodies in the Netherlands.

In the United States our Vice-President, Dr. Carleton Washburne, has helped to form a new N.E.F. group in New York, and there is the prospect of other groups being formed elsewhere, which it is his intention should be linked to form a National Section. It is extremely gratifying that once again the N.E.F. should be active in America and that our work there has been further strengthened by the affiliation of the Association for Supervision and Curriculum Development.

The Federal Council of Australia, with the active support of all its Sections, held an international conference on 'Education in the

'Atomic Age' which made a considerable impact upon educational thought throughout the Commonwealth. New South Wales has pursued the theme of 'The Child and Mental Health', while Tasmania has taken 'The Coming Revolution in Education and Parent-Teacher Relations' as the main theme of its work.

In Scotland the Fellowship's attention has been given mainly to conditions and education in the primary school.

The English Section held a conference which was a follow-up of the 9th World Conference held in Utrecht. It has established a working party on 'Communication Between Adults and Adolescents', and an *ad hoc* Committee is studying the place of Science in the primary school. It hopes to publish a report later this year. Interest has been shown in the possibility of developing a group or Section in Wales. It is pleasing to report that the Section in Northern Ireland has been revived and that it has drawn up an active programme for the current year, and that the Norwegian Section has re-organised itself and drawn up a programme related to the reform of secondary education in Norway. There are also prospects of new Sections' or groups' being formed in a number of countries, including Burma, Nigeria, Tanganyika and Uganda.

CO-OPERATION WITH OTHER BODIES

Co-operation between the N.E.F. and other organisations has been well maintained during the period under review.

The Italian Section of the N.E.F. and Movimento Cooperazione Educativa held a joint meeting in November 1957, when Dr. Peggy Volkov was invited to attend as a representative of International Headquarters. Dr. Volkov was much impressed by the care with which new members were received and by the vitality of the group discussions at this conference; also by the quality of the work which the N.E.F. was doing in Italy, both in their local branches and in co-operation with other bodies.

In conjunction with the International Union for Child Welfare, the International Union of Family Organisations, the International Catholic Children's Bureau and the World Federation

for Mental Health, the N.E.F. took part in forming and supporting a committee of experts to study means of helping parents in their educative task. It is to be represented at two international meetings called by the I.U.C.W. in 1958, in Brussels and in Tokyo. The Fellowship has co-operated with the Union of International Organisations which has undertaken to make a pilot investigation into the effectiveness and efficiency of Non-Governmental Organisations having consultative arrangements with Unesco. About a dozen N.G.O.'s have been chosen for this pilot enquiry and the Fellowship was represented by the International Secretary at a meeting in Brussels chaired by Professor Louis Verniers, at which a scheme of enquiry was drawn up.

At the suggestion of Professor Verniers the N.E.F. co-operated in establishing in Brussels

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 „ 24 Cathedrals & Cities: Salisbury
(Rob Serbutt)
 „ 24 Using the Sensory Method
(Honor Fawsitt)
 „ 31 Halloween Party & Folkdancing
(John Glaister)

Some longer courses

- Oct. 13-20 Autumn Painting & Sketching
(Bonnie Russell)
 „ 20-27 Time to Think (Norman Glaister)
 Nov. 3-10 Readings from A. N. Whitehead
(Norman Glaister)

Full list from:

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the International Centre of Films for Children, on whose council the Fellowship is now represented by Mrs. E. Marcussen.

The N.E.F. has been represented at the 10th and 11th Annual Meetings of the World Federation for Mental Health, at the 5th and 6th meetings of Non-Governmental Organisations and at the 1958 meeting on Public Education called jointly by Unesco and the International Bureau of Education.

The Fellowship has reaffirmed to the United Nations Organisation its interest in the promotion of the Declaration of Human Rights and in the eradication of prejudice, and it has in *The New Era* drawn attention to Unesco's work for reconstruction, particularly through such bodies as the International Federation of Children's Communities and other non-governmental organisations.

CO-OPERATION WITH UNESCO

The N.E.F., because its 10th World Conference is to be held in India, has been particularly interested in Unesco's Major Project 4A — 'Mutual Appreciation of Eastern and Western Cultural Values' and was represented at the first meeting of the Advisory Committee in Unesco House in 1957 to discuss the early stages of this undertaking. This project was

one of the main items on the Agenda of the Sixth Conference of N.G.O.'s when it was introduced by H. E. Dr. K. M. Panikkar, Ambassador of India in Paris. It was evident from the discussion that the sort of conference we are planning for India next year could do much to bring about a true meeting of peoples such as will further a better understanding of the different cultures of the world. Sections were also asked for help in the preparation of a second international survey of programmes of social development, details of which were circulated to them.

International Headquarters was consulted by Unesco on the suggestion made by the Israeli National Commission that a new international organisation should be set up to deal with the special educational problems of all types of exceptional or handicapped children. It supported this proposal. The Fellowship was represented at the International Advisory Committee on the School Curriculum in October, 1957 by M. Roger Gal, Joint Hon. Secretary of the French N.E.F. The Fellowship was invited to send a representative to a meeting of the Inter-Governmental Advisory Committee for the Major Project of Extension of Primary Education in Latin America (Teacher Training), and it appointed Professor Ted Brameld for this purpose. Unfortunately the alteration of the venue of this meeting owing to the disturbed international situation made it impossible for Professor Brameld to attend.

One or two Sections of the N.E.F. have asked how they can interest more directly their National Commission in the work of the Fellowship, and have made suggestions regarding action which International Headquarters might take to this end. Ways of co-operation were very fully discussed at the 6th Conference of N.G.O.'s in Paris last month. The view was expressed that the initiative should be with the N.G.O.'s, and the Director-General himself said that, when plans for establishing the National Commissions were discussed in 1945, it had been envisaged that the National Sections of International N.G.O.'s should work through their National Commissions. It is the wish of the Unesco Secretariat that all international N.G.O.'s should try to do this, and that they

should reinforce National Commissions by stimulation and advice.

The Director-General referred to other roles of N.G.O.'s in relation to Unesco, 'all', he said, 'capable of expansion': (i) giving advice to the Secretariat and the Executive Board, collectively and individually; (ii) helping Unesco in the execution of its programme; and (iii) at the national level, advising Member States what they should do to implement the programme. He ended his address by saying that there appears to be a permanent basis for N.G.O.'s and Unesco working together.

Other means of co-operation between Unesco and N.G.O.'s were discussed at this conference with the Department of Mass Communication, which would like to see all Organisations appoint a liaison officer with the special responsibility of co-ordinating all public information on matters concerning his organisation and Unesco. The Department would welcome suggestions for new themes for information material, and it seeks the help of N.G.O.'s in securing much more active support in Member States for the Brussels International Centre for Children's Films.

9th and 10th WORLD CONFERENCES

Immediately after the Utrecht Conference the Secretariat began preparing for the 10th World Conference which the Executive Board and International Council had agreed should be held in India in 1958. For reasons beyond anyone's control the conference has had to be postponed till 1959. When the Headquarters Guiding Committee met in November 1956 it had before it four documents which had been circulated prior to the meeting. These were a) Comments and suggestions for future conferences from a participant at Utrecht; b) Comments and suggestions made by all four Counsellors, by group leaders and by conference members; c) A report prepared by Mr. K. J. Nijkerk of the Unesco Institute of Education at Cologne, who had observed the conference on behalf of the Institute; and d) A memorandum including a draft scheme and budget for the Indian conference, prepared by the Secretariat.

These documents were carefully considered by the committee, which also had the benefit

of the advice of Professor Ben Morris and Dr. W.D. Wall, both of whom had been Counsellors at Utrecht.

It was already realised that the group techniques and conference pattern employed at Utrecht would need adaptation for the next world conference and that much could be learnt from a post-conference survey amongst the members present at Utrecht. It was agreed that funds should be sought for this purpose and when towards the end of 1957 money became available, a survey document prepared by the four Counsellors was circulated to all members in the four Conference languages. Even eighteen months after the conference had ended, the replies received are vivid, varied and con-

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 (New York Group - Secretary) Mr. Gabriel Reuben, 43-30 44th Street, Long Island City 4.

INTERNATIONAL OFFICE (Secretary) Mr. J. B. Annand, 1 Park Crescent, London, W.1, England.

destructive. Those in Dutch, French and German are now being translated. It is hoped during the latter part of this year to collate all the replies, after which a meeting of Counsellors and Group Leaders will be called, and the report prepared. This is the first time in the history of the N.E.F. that the lessons of one world conference have been so systematically examined and applied in the organisation of the next.

In the meantime preparations for the 10th World Conference were continued by the Headquarters Guiding Committee, who have been extremely fortunate in having the help of the President, who is Education Secretary to the Government of India, of Mr. A. H. Hemrajani of India House, who was co-opted to the Headquarters Guiding Committee in 1956, and of Dr. Laurin Zilliacus, who, except for our President, is the member of our Executive Board with the closest personal knowledge of India. The outline scheme is the result of much consultation and correspondence, and it has now been accepted in principle by the Government of India and by the Indian Section.

FINANCE

The period under review has proved the most difficult financially since the foundation of the N.E.F. Both the Guiding Committee and the Secretariat have given much thought and time to finding ways of solving the pressing financial problems which have faced Headquarters. Efforts have been made to set out the aims of the Fellowship and to describe its work and unique nature in such terms as would appeal to educational Trusts and Foundations or to the more internationally-minded industrial firms, but so far without success. The response of Sections to the letter sent by the Chairman explaining our financial situation, and to the pleadings of our Honorary Treasurer, Dr. Rupert Best, has been encouraging and together with the additional support granted by Unesco in 1957, by way of an increase in subvention, has resulted in our being able to see our way to the end of the current year. The Fellowship owes much to our Chairman for his personal efforts and in particular for visiting the

Director-General of Unesco with a deputation of three members of Unesco's Executive Board when our financial plight was explained to Dr. Luther Evans.

In common with many other book clubs, the New Education Book Club has encountered increasing difficulties, notably from rising costs. It has therefore been decided to suspend the activities of the Club after the publication of Mlle. Hamaide's book. The Book Club Committee will remain in being, likely manuscripts will still be read with a view to publication, and any books published will be brought to the notice of all Sections, but no further individual subscriptions will be sought in advance.

WORK FROM HEADQUARTERS

Apart from its share in matters already reported, Headquarters has received and advised many visitors from overseas, whether or not they were members of the Fellowship; it has advised Sections on speakers and other matters when asked to do so; it has helped many correspondents, or advised them where they might find the help they sought; it has pursued its study of various educational problems, including the satisfactions and dissatisfactions of teaching. It has tried to increase the co-operation between National Sections and between Sections and Headquarters.

To help in this last objective it has been decided to issue to all Sections a Headquarters' Bulletin three or four times a year, which Sections may use to give information to their members on the work of Headquarters in particular, and of the Fellowship in general.

One of our main problems as an international organisation is to ensure that the National Sections are fully conscious of their international affiliations and responsibilities. Very understandably, the urgent problems facing education tend to absorb the energies of our Sections in their own countries, and it is perhaps only when our world conferences bring people together that the full flavour of the Fellowship's international links can be savoured.

EXECUTIVE BOARD AND GUIDING COMMITTEE

In conclusion, may I refer to the two committees with which the Secretariat is most nearly concerned? Except at our biennial meetings the Executive Board works by correspondence and I should like to thank members who have written on the policy and financial matters referred to them in the past two years.

In addition to this, they and members of the International Council, have taken part in a postal election to fill vacancies caused by the retirement in rotation of Dr. William Boyd, Professor Ted Brameld, Mlle A. Hamaide, and Professor Jean Piaget. As a result of the election, Professor L. Borghi was elected to the

Board, and Dr. Boyd, Mlle Hamaide and Professor Piaget were re-elected.

It is on the Headquarters Guiding Committee and those elected members of the Executive Board residing in Southern England that the main brunt of committee work falls. To them, and in particular to the Chairman, the Secretariat is indebted for constant and un-failing support given willingly and without stint. Peggy Volkov and I would like them to accept this expression of our personal thanks and appreciation, and I feel sure that members of the Board will recognise how much the Fellowship owes to their labours.

J. B. Annand,
International Secretary

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THE NEW ERA

IN HOME AND SCHOOL

Note on Contents

The main concern of *The New Era* has always been creative education, which involves, amongst other things, the development of all an individual's potentialities, — intellectual, emotional, social. The articles and book reviews of the November issue all give pointers to ways of arriving at such an education.

James Hemming stresses the need for teachers to include in their role the duty of helping children to express their creativity in all the social situations which will lie ahead of them in our complex modern society. He indicates that some leading industrialists have come to value personal qualities even above training, and suggests ways in which teachers can enhance personal quality through their work in school.

Professor Maslow hints at an education which could free people from those inner and external restrictions which cause them to live mechanically rather than creatively, experiencing only those feelings which are socially sanctioned and not necessarily truly theirs.

What kind of teacher is needed to put into practice Mr. Hemming's and Professor Maslow's ideas? He will need to possess the kind of inner security that allows him to be fluid and objective, not rigid and authoritarian. To attain such an attitude he will need to understand himself. For this, time and effort are essential. This is one of the most vital reasons for extending the training period to three years.

Finding solutions to the problems set by Mr. Hemming and Professor Maslow is difficult enough in relatively stable societies. How much more so in Israel whose problems Dr. Bowley discusses. Here is a small society, complex because of the conditions which have brought it into being, comprised of groups of varied cultural, educational, economic and social origins, and extremely insecure in its relationship with the outside world. The urgent need

for workers means that many mothers must work whilst their children are extremely young. From the earliest stages the feelings and attitudes of a child are being moulded by agents outside the home, thus giving an ever greater responsibility to teachers and to those who care for the very young whilst their mothers are working. How can this small, insecure, complex, fluid, young and vigorous society, with its rich tradition, make sure of providing conditions where integrated people, as discussed in this issue, are likely to develop?

Mr. Loper gives an outline of how The Education Department of Unesco proposes to work during the next three years. A useful supplement to his article may be found in the published reports of a series of round table discussions which are being held at Unesco House in order to stimulate thought about Unesco among those who work for it. These reports, off-printed from Unesco House News, may be had in French or English on request from Unesco House, whose new address is: Place de Fontenoy, Paris, 7e. R. H.

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SOME FUTURE WEEK-ENDS

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James Hemming

AS A SPECIES, we started in ignorance about half a million years ago, with nothing but our wits and our senses and our hands and our bodies; and here we are, surrounded by the prizes of power and wealth which we have dreamed of for generations, and which we now have for our use. And yet I, for one, am anxious, though not because the power at our finger-ends frightens me. The hydrogen bomb is an ugly symbol of the world's political chaos, but the energy of fusion, which operates the diabolical thing, offers us more hope than threat in the perspective of the next hundred years. Nor do I share the feeling that modern science in general is going too far. I find scientific research and space travel and all the rest of it a source of constant interest and excitement. And yet I am anxious. Will the power and might of modern industry ultimately free man or enslave him? In the long run, are the huge machines — mechanical and institutional — going to serve us, or are we going to serve them?

Let us take a look at the way of life characteristic of any large city of our technological world. Morning brings a hectic, crowded, noisy rush to the place of employment. There follows the day's work, not as hard as it used to be perhaps, but often distracting and exhausting, or dull. It is punctuated in the middle by a hurried meal, eaten among a mob of fellow workers or of strangers. By the time home is reached again, after a second pressurized squeeze through the transport system, little energy is left for anything more demanding than the most convenient escape. Ahead lies the prospect of more and more of the same, and all its products yours if you can make enough to keep up the instalments. Does this prospect fill you with joy, or does your heart sink at it? If, as seems certain, technological advance brings us the four-day week within the next fifteen years, will this mean that we shall gain time for living *our* lives? or will more leisure bring more rush, more distraction, more

subtle imprisonment of the human spirit, more neurosis, more apathy, more despair?

I have not the slightest doubt that it will do the latter unless we succeed in raising the level of individual development and community life within our industrial society. The question is not whether the products of science are good in themselves, but whether man can create and sustain a system of society in which these new resources are used for the enrichment of human life. Which means that we have so to develop the potentialities within people that they are capable of creating and sustaining such a society. We need men and women who value themselves and each other enough to know what the good life is like and who are therefore capable of making it possible. And that brings us to our fundamental question. If the future of scientific society depends upon improving the personal development of its members, how may education contribute to this end? How should we educate our young people so that they may grow up capable both of adjusting to the conditions of modern society and of controlling it in the service of life at its best?

Such a question reaches into every corner of our educational systems and it is quite impossible to do more than touch on four obvious aspects which present us with quite essential educational tasks.

NEED FOR FLEXIBILITY

In the first place, it is plain that a boy or girl growing up in modern society needs to develop flexibility of mind as a fundamental condition of the ability to maintain a living adjustment to the movement and change within society. The individual who has not been prepared to accept change, make use of it,

* This paper was given in the Palace of Education of the Brussels Universal and International Exhibition, 1958. The meeting was arranged by M. Henri Biscompte and the French-speaking Section of the N.E.F., whose President, M. Smelten, took the Chair. Ed.

enjoy it, is lost in modern society, and will become more and more lost as the amount of change per decade increases, which it surely will. Change faces us on every front. During his lifetime, any child now at school will be called upon constantly to modify his way of life: to renovate his ideas, to alter his way of thinking, to change the way his job is carried out, even to change the very nature of his work. Technological advances and new information, working together, will give him little peace. Either he will revel in the challenge and stimulation of it all, or else he will become battered to pieces by it. It will depend upon how flexible his approach to life is, upon whether he has been educated for the past or for the future.

Nor is private life only affected. The society that cannot transform itself to accommodate the changes it generates without becoming too confused or depersonalized cannot long ward off disruption. Thus, flexibility is a supremely important personal and social quality in this age and it should be a major purpose of education to foster it.

Fortunately, we have some reliable knowledge to assist us here, because we now know what are some of the chief barriers to flexibility of mind. We know, for example, that one source of rigidity in the adult mind is the experience of domination during childhood. The child subjected to domination may react by the rigidity of identification or by the rigidity of revolt; both are compulsive responses which limit and fetter the mind and spoil its flexibility. Consequently, the dominating type of authority should have no place in the homes and schools of a modern society.

Another barrier to flexibility is lack of a reasonable self-confidence. Low self-confidence drives a child away from the interchanges of reality into the circumscribed worlds of compulsive fantasy or compulsive anti-social compensations for his acute feelings of inadequacy. It follows that the right social climate for home and school, if we seek to foster flexibility of mind and outlook, is one characterized by friendly guidance, encouragement, co-operation, mutual respect and obligation.

But removing barriers to relationship is not

in itself sufficient. The content and method of teaching also have their influence in furthering or obstructing flexibility of mind. Plainly, content and method will be positive in their influence if they sustain curiosity; negative, if they make of learning a dreary routine. Further, we have to avoid the error of teaching everything as though it were a certainty. Very few things are known for certain but most text-books and teaching give the impression that they are. Children cannot bear too much uncertainty, but we can at least let them know, by the way we teach such 'facts' as the height of Everest, the distance across the Atlantic, the population of the world, the reasons why Henry V invaded France, that these are approximations and we hope to improve upon them. Teaching with too much of an air of certainty lays up resistance against future modification of what is taught. New knowledge then brings a sense of betrayal instead of a sense of enlightenment.

Schooling that offers too little success is also inimical to flexibility, which is, in essence, adventurousness of mind and outlook. The study of the behaviour of children at the Peckham Health Centre showed that failure provokes retreat from the risks of the unknown into the security of the known. Adventurousness of mind is killed by too much failure. Again, schooling on a limited front discourages flexibility because flexibility depends on breadth. The mature mind in a modern society needs to have growing points in as many fields as possible, for no one can say where the next shift of emphasis in human knowledge may lead.

In brief, education for flexibility of mind requires appropriate content and method, offered within the right social climate, because flexibility is the outcome of a total educational experience.

NEED FOR SOCIAL SKILL

Another obvious educational task is to ensure that young people grow up well equipped in social skill. Until very recently in history, children were born into, and usually stayed in, a small, intimate community which assured them abundant social relationships as a

birthright. The modern situation is entirely different. Few communities are small enough to be intimate; many are in social ferment. Life becomes a series of encounters with strangers. This throws an enormously increased demand on the individual's social capacities. Instead of having community life assured, every individual has to know how to create his own community life about him wherever he may find himself. If he lacks the skill for this, he will find himself rejected, socially adrift, and in personal peril from the many risks of isolation. Not only is the individual who lacks sufficient social skill himself rejected, but if many of these socially inadequate individuals, created by modern society, are thrown together in aggregates, they will lack the resources with which to humanize the groups they form. A mass society in rapid movement cannot sustain its mental health unless the social skill of its members is far higher than was necessary when society was intimate and static.

The education of social skill starts, obviously, by providing in our schools welcoming, happy, purposeful relationships which encourage the pupils' social potentialities to grow and express themselves. Plenty of experience of working in partnerships and groups is also necessary. Discussion is important, too, because it builds up powers of conversation and heightens sensitivity towards the thoughts and feelings of others. Every school should also be quick to assist with any social rehabilitation that may be needed. Children who have poor ability in making friends and entering into co-operation with others can be gently helped to take their place with assurance among their fellows. The conditions of modern society give to such social education a very high importance. The social illiterate, or semi-illiterate, is to-day less well equipped for life than the child who cannot read. Unfortunately, he still receives much less attention.

NEED FOR PERSPECTIVE

The third need to which I would like to draw your attention is the need for perspective. A child growing up in the modern world cannot be left bobbing like a cork on the sea of change. He needs to get roots in something that will

help to give him a sense of place and value; he needs a perspective of the whole. Further, this perspective, if it is to serve the child and adult, must be a valid perspective, one into which new discoveries will fit reasonably well. Lacking a perspective that both is valid and gives a feeling of involvement, the individual becomes isolated and anxious and, so, liable to hopeless apathy or egocentric demonstrations which are just a whistling in the dark. Once again, we see that individual unpreparedness for life in the modern world can quickly lead to reactions that disrupt individual and society at the same time.

Perspective is the outcome of a well-designed general education. It includes an understanding of man's place in space, of the vastness of time that lies behind and ahead of the contemporary world, of biological evolution and man's place in the infinitely varied world of life, of man's struggles and achievements, of the present world, its problems, hopes and challenges. Without perspective, a young person may be trapped into arrogance and ignorance by the seeming all-completeness of our swift, modernized life; through it he can reach the true humility which is compounded, not of subservience, but of wonder, vision, courage and a sense of at-oneness with an immeasurably vast creation.

Perspective, it must be stressed, cannot, except when teachers and pupils are both outstandingly talented, be the outcome of learning a set of subjects, important as are the subject fields. It grows from the careful presentation of a pattern of synthesis into which the child and adult can fit his own life and see meaning in it. As yet, very little is being done to give secondary school children a valid contemporary world-view. A Cambridge professor recently said that not one undergraduate in ten had any understanding of the nature and grandeur of the universe around him. There is little reason to suppose that he would have found other parts of a modern perspective better cared for.

THE NEED FOR INTEGRATED PERSONAL FEELING

My fourth point concerns a less obvious aspect of education for modern society, but it is one to which I believe we shall have to pay

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increasing attention in the years ahead. I refer to the development of integrated personal feeling. The emotions, like the intellect, can be cultivated or uncultivated, sensitive or obtuse, integrated or disorganized. It seems to me that technological society, by its very nature, generates uncultivated, obtuse and disorganized emotions. Here I am not referring to clinical distortions of the emotional life which are the concern of psycho-therapy, but to confusion and futility in the day-to-day feeling life of individuals. Simple societies surround their members with a pattern of socially accepted feelings which are absorbed unconsciously and give form to feeling. Complex technological societies let loose a constant barrage of fabricated emotions in a higgledy-piggledy confusion, leaving to the individual the difficult task of giving some personal form to it all. The individual encounters his own feelings internally and, externally, the feeling content of film, television and press. Where the two conflict, inner feelings are likely to give way before the social pressure and to become rejected and distrusted. The patternless spate of

feeling threatens the emotional integrity of every child whose lack of inner self-assurance leaves him emotionally vulnerable. Social pressure is all towards converting young people into thrill-seeking receptacles for stereotyped emotions with no integrated personal feeling at the core.

If the average city child is to be given a reasonable chance of developing personal and integrated feelings, it seems to me we have to pay much more attention to the nourishment and differentiation of personal feeling-life throughout the years of education. We have to accept the child's feelings at every age and frame our teaching to be in accord with them, just as we now frame our intellectual approach to meet the child's interests. By fostering the inner growth and differentiation of feeling we can gradually educate a vigorous emotional autonomy, strong enough to make use of, without being overwhelmed by, the wildness and disorder of the external emotional environment. Respect for the child's own feeling-life is particularly important during adolescence, since there is a great emotional upsurge at this stage which should be brought into secondary education and not left to the mercy of commercialized emotionality.

I know that I have ignored much that is pertinent to education in modern society. Every subject field calls for close scrutiny and courageous redesign in order to make it really appropriate to our times. Somehow we have to see that every child is given a background in science, and grows up familiar with scientific method. English teaching should to-day be as much concerned with training in fluent, precise speech as in fluent, precise writing, since accurate communication by word of mouth is an indispensable element in modern industrial and commercial life, as well as being a socially desirable grace. Mathematics, particularly, needs a root and crop examination, as the mathematical attainment of all nations I have had any experience of falls far short of potentialities; there seems to be something desperately wrong with the early teaching. And so on. But I have not hesitated to set all such problems on one side because I believe that the kind of person who emerges into the adult

world should hold precedence in all our educational thinking; the whole thing stands or falls by the personal qualities of the individuals forming modern society.

I should like to make a last point. What I have been talking about can no longer be thought of as educational idealism. It is thoroughly practical and down-to-earth. The industrialists, the leaders of research teams, and others who stand behind the splendid fruits of modern society, are constantly begging those who work in education to pay more attention to the personal qualities I have been concerned with. I hear a good many leading industrialists speak. They are progressive educators to a man. In Britain we have an organization which is making a great success of selecting people to fit positions of higher management. In effect, any firm using the organization sends along the candidates and says: "All these men have the academic and technical qualifications we require. Now find out which is the best developed person and let us know." It does not want spineless yes-men or apathetic machine-

mindes; it wants people with initiative, social capacity, flexibility of outlook, breadth of mind, a capacity for involvement and participation in a common purpose, mature emotions. Industry, of course, needs technical standards also. But in the contemporary demand for qualified people, the emphasis is at least as much on 'people' as on 'qualified'. There are even firms who look for the right kind of people first and then take upon themselves the responsibility of training them.

Modern society is much more than industry, but industry is at its heart. With industry aligned against modern principles of education, there would be little chance of bringing to society the new human resources about which I have been speaking. With industry coming our way, the chief obstacles remain the persistence of outworn educational ideas and attitudes, and general ignorance about the new ideas. We find ourselves, therefore, faced with new opportunities and new responsibilities. But the way ahead is open, more open than it has ever been before.

Two Kinds of Cognition and their Integration

A. H. Maslow, Professor of Psychology, Brandeis University

MY REMARKS in this paper partly reflect a personal struggle to put together in one same skin diverse personality elements. When I started on this struggle, I considered the problem I had to solve was to fuse the artist and the scientist, or rather the aesthetic way of viewing the world and the scientific-philosophical kind of cognition. In a paper published in 1948,¹ I tried hard to point out that these two kinds of cognition were found in two very different kinds of people, who selected out two very different kinds of world. Anything or anybody can be seen in itself as unique, idiosyncratic, raw and concrete, as different from anything else in the world; or it can be responded to not as unique but as typical, that is, as an example or sample of one or another class or category or rubric. In the latter case, what is perceived is not the object

itself, but the ways in which it is similar to other things, which in turn means that not *all* of it is perceived but only those abstracted aspects of it which are needed for classifying it.

It seemed clear to me that much of what is called cognition of the world is in fact an avoidance of real cognition, a safety-device which protects the person from change, flux, and process by making believe they do not exist. Now since change is in fact an important aspect of reality, any man who denies it or tries to freeze the world is essentially denying reality and binding himself. If a man can come to terms only with what is static, his attending, perceiving, learning, remembering and thinking deal with static abstractions rather than with reality itself.

If we ask why he has to do this, the answer of the dynamic psychologist is that he is afraid of emotions or of his deepest instinctual urges which he desperately represses. His internal

1. *Cognition of the Particular and the Generic*, (Chapter 14). Maslow, A. H. *Motivation and Personality*, New York: Harper 1954.

drama of fear and defence can be abated only if he can freeze the world of flux. Anything that endangers his precarious victory, anything that strengthens his impulses or weakens his defensive walls, will frighten and threaten him.

Much is lost by this process, for in order to protect himself against the 'dangerous' portions of his unconscious, he must wall off everything unconscious. There was an ancient despot who killed everyone in the city, guilty and innocent alike, in order to be sure that a few guilty ones would not go free. Similarly our man, along with the dangerous emotions, also kills off his ability to play or to enjoy, to weep, to laugh, to loaf, to be spontaneous, to have fun; he gives up his creativeness, his poetry and his art; he drowns all his healthy childishness, everything fantastic, nonsensical or 'crazy'.

The two ways of viewing the world and of dealing with it quite clearly have to do with personality and its needs, its fears and its hopes. This can be demonstrated not only from pathology but also positively from health. What about our healthiest and most fully evolved people? How do they perceive the world?

I have two preliminary researches upon which to base my answer. One published in 1950 is a study of people selected as spontaneous, self-fulfilling people, healthy, satisfied in their basic needs and bringing their potentialities and capacities to fruition.² (Since publication I have been able to find another half dozen cases to study and I feel somewhat more sure of my conclusions than I did then. On the whole they have been confirmed by my additional cases with only one major exception).

I described their common trait most relevant to this enquiry as a 'more efficient perception of reality and more comfortable relations with it.' The first form in which this capacity was noticed was as an unusual ability to detect the spurious, the fake and the dishonest in personality, and in general to judge people correctly and efficiently.

As the study progressed, it slowly became apparent that this efficiency extended to many other areas of life — indeed *all* areas that were tested. In art and music, in things of the in-

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tellekt, they perceived more swiftly and more correctly than others.

At first I called this good taste or good judgment, relative rather than absolute. But it has become progressively clearer to me that this had better be called perception (not taste) of something that is absolutely there (reality, not a set of opinions).

If this is so, it would be impossible to overstress its importance, for it implies that the neurotic person is inefficient because he does not perceive the real world as accurately or as efficiently as does the healthy person. The neurotic is not only emotionally sick. He apprehends the world incorrectly.

One particularly impressive and instructive aspect of this superior relationship with reality is that spontaneous people distinguish, far more easily than most, the fresh, concrete and ideographic from the generic, abstract and rubricized. The consequence is that they live more in the real world of nature than in the man-made mass of concepts, words, abstractions, expectations, beliefs and stereotypes which most people confuse with the world. They are

² Maslow, A. H. *Motivation and Personality*, (Chapter 12)

therefore far more apt to perceive what is there rather than what they and their cultural group wish, hope, fear, revere because of their anxieties, theories and beliefs. Our healthy subjects are relatively unthreatened and unfrightened by the unknown. They accept it, are comfortable with it. They not only tolerate the ambiguous and unstructured; they like it. Quite characteristic is Einstein's statement, 'The most beautiful thing we can experience is the mysterious. It is the source of all art and science.'

Since, for the healthy people, the unknown is not frightening, they do not have to spend any time laying the ghost, whistling past the cemetery, or otherwise protecting themselves against imagined dangers. They do not try to make believe that the unknown is really known, nor do they organize it prematurely. They can be, when the total objective situation calls for it, comfortably disorderly, sloppy, anarchic, chaotic, vague, doubtful, uncertain, indefinite, approximate, inexact, or inaccurate (all, at certain moments in science, art, or life in general, quite desirable).

Thus it comes about that doubt, tentativeness, uncertainty, with the consequent necessity for delay of decision, which is for most a torture, can be for some a pleasantly stimulating challenge.

It is possible to get another angle on our subject by moving around it, so to speak, and viewing it from the vantage point of a different kind of data. I refer to the efforts particularly of Freud and Jung to understand the differences between conscious and unconscious knowing, between waking and dreaming life. Much as they may have differed in their theories of conation (urge, instinct, drive), they agreed fairly well in their recognition of two very different kinds of getting to know.

Very briefly, primary processes are truly intrapsychic processes. Secondary processes are those that take account of the non-psychic world of physics, chemistry, biology, and of external social reality, and are cognitions of and adaptations to these extra-psychic necessities.

So far this distinction has pretty well paralleled the distinction between the conscious and unconscious and if it helps you, you may make

primary process synonymous with the unconscious, and secondary process with the conscious. But I emphasize that this is precisely the dichotomy that I am trying to resolve and leave behind me. I believe that the next step in human integration is to fuse the primary and secondary processes, so as to make both more conscious (more mature), and both more unconscious (more spontaneous). As is so frequent in dichotomizing what is intrinsically related and interdependent, the very process itself creates two monsters where none was before.

Briefly then, primary process perception, if walled off from whole perception, looks out at the world through the eyes of wishes, fears, and gratifications. It is alogical, in the sense of having no negatives, no contradictions, no separate identities, no opposites, no mutual exclusions. It is independent of controls, taboos, discipline, inhibitions, delay, planning, calculations of possibility or impossibility, even of the demands of other wishes. It has little to do with sequence, order or causality, or other laws of the physical world. It can be omnipotent, omniscient, ubiquitous. It has nothing to do with action for it can make things come to pass without doing or acting. For most people it is pre-verbal and concrete, closer to raw experiencing, usually visual. It is prior to good and evil. Giving free rein to primary processes is no solution. Our conscious too must grow up enough and become strong enough to dare friendliness. Healthy primary and secondary processes need each other's health in order to fuse into a true integration.

The secondary processes, walled off before such fusion, can be considered largely a system of defences, repressions and controls, of appeasements and cunning underhanded negotiations with a frustrating and dangerous physical and social world, which is the only source of gratification of needs and wishes but which makes us pay dearly for whatever gratifications we get from it. Such a 'sick' conscious, or ego, becomes aware of and then lives by what it conceives to be the laws of nature and society. It gets things done, but *which* 'things'? No wonder that some of our scientists tend to develop what I may call a 'dichotomized

secondary process science', as often dangerous as it is helpful, as often obfuscating as clarifying.

Chronologically our knowledge of primary processes derived first from studies of dreams and fantasies, of neurotic processes, and later of psychotic processes. Only recently have we become fully aware, from our studies of healthy people, of the creative process: of play, of aesthetic perception, of the meaning of love, of healthy growing to becoming. Every full human is both poet and engineer, both rational and non-rational, both child and adult, both masculine and feminine, both in the psychic world and in the world of physical and biological nature. Only slowly have we learned what we lose by trying vainly to be purely rational, scientific, logical, sensible, practical and responsible. Only now are we becoming quite sure that the integrated person must be available to himself at both these levels. No longer can we dichotomize ourselves into cave man and civilized man, into devil and saint. We can now

see this as an illegitimate either-or, in which by the very process of splitting and dichotomizing, we create a sick 'either' and a sick 'or'. Once we recognize the dichotomy itself to be pathological, it becomes theoretically possible for our civil war to cease.

To sum up, I have been talking about the too great schism between the rational and the intuitive, or rather about the damages wrought to both ways of knowing by this illegitimate schism. Rationality is one thing when it is joined harmoniously with intuition; it is quite another when torn away from intuition so that they become mutually exclusive. So also for science and for mathematics. So also for common sense and for practical living. So also for education.

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Some Problems Concerning Child Care in Israel¹

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IN A FORTNIGHT'S visit to Israel, which was made possible by the enterprise and generosity of Youth Aliyah, it was only possible to gather impressions of the extremely interesting, social, psychological and educational experiment which is being carried out in this 'new' country to-day. These impressions, however, are the result of a very intensive experience, — of staying in *Kibbutzim* (agricultural settlements) and Children's Villages, of discussing problems of Child Care with the staff of Youth Aliyah and with the house-parents, teachers, social workers and youth leaders attached to Israeli institutions and organizations, and from rather limited reading concerning educational ideals and methods being carried out in Israel.

My main interest was in the provision for the care and education of the young children, those under seven years in particular. The position in

Israel is unique; there is no parallel in this country. At present it is an economic necessity to the Kibbutzim that the parents should work, especially on the land. The care and the education of the children is communal from start to finish.

As soon as the baby is born and able to leave his mother, he is cared for, with some five or six other babies, in a Children's House for the first three years of his life, by a housemother and her assistant. His own mother comes to feed and fondle him when her work permits it, but the main responsibility for the up-bringing of the child rests with the housemother, usually, I understand, carefully trained for her job. From the age of three or soon after, until about five or six years of age the child lives

1. This article is the substance of a talk given to a gathering of representatives of the E.N.E.F., F.I.C.E. and Youth Aliyah immediately after Mr. Tony Weaver's which was published THE NEW ERA, July-August 1958.

with a Nursery-Kindergarten group of fifteen to eighteen children in charge of a housemother and a teacher. The routine of the day is carefully organized to include plenty of free activities, time for small tasks in the house and garden, and for stories, music and games as well as rest and meals. The time with their own parents is usually about two hours each day, when the children are free to go to their parents' rooms or small flat, usually quite near, or the parents may come to the Children's House and often help with putting to bed. In an educational pamphlet I read, 'the housemother must be present to organize and guide the bed-time period. Parents should not conduct discussions among themselves at this time.'

Home, therefore, to the child in the *Kibbutz*, it has been said, has a three-fold meaning — the Children's House where he is in his own age group, his parents' rooms where he is in his own family group, and the *Kibbutz*, the small community or 'village' group to which he belongs. Does this spell three-fold security to him or does it spell confusion? One wonders.

I feel it is important to consider problems of child care from the *parents'* point of view first of all. There is daily, but intermittent contact with their own children but very little real responsibility for them. The child is in the care of specialists. 'The woman is freed from the burden of child care', it is said. Perhaps there are women who do not wish to be free of this burden.

'When the child is in the company of his parents, they are free from the work and worry and can devote themselves fully to the child in accordance with their ability.' Thus it is contended that the children enjoy a combination of the advantages of family contact with education in an institution of a high standard — natural, easy relationships with their parents together with a stimulating educational environment. It is also said that, so far as possible, the natural influence of the parents is not diminished, but an attempt made to integrate it. We had little real opportunity to judge how effective this integration may be, but it seems clear that the influence and the decision of parents in regard to their own children are largely removed. The *Kibbutz* community, and

in the last analysis, the State of Israel, acts as a benevolent controlling parent. It is stated that there are three types of parents: 1) those who accept and co-operate, 2) those who abandon responsibility for their children only too willingly, and 3) those who obstruct the efforts of the benevolent State to care adequately for their children. (In England too we are familiar with these three types of parents!) Does the *Kibbutz* give sufficient scope for the initiative and constructive efforts of parents in regard to their own children? Is there a conflict of loyalties in the young child's mind, between his natural feelings towards his own parents and his affection and respect for the house-parents and teachers who take so large a responsibility for his care at so early an age?

It is time now to consider the child's point-of-view. In the highly formative first three years of life the small child is in a group of five or six infants competing for the affection and care of the responsible adult and her assistant with *the consistent but limited* care of his own mother always in the background. Is this a confusing and insecure situation? Does this position make it especially difficult to form a firm attachment to any one significant adult? Professor Grossbard of New York speaking at a conference in Jerusalem in 1956 said this: 'Proceeding with the understanding that the capacity for relationships is a gradual evolution from an experience of dependency, it becomes obvious why the early group contacts and experiences of small children without the presence of meaningful adults are rather sterile.' Is there, I keep asking myself, sufficient and close enough contact with meaningful adults in the *Kibbutzim* in Israel? Are the child's feelings likely to be shallow because of this early diffusion of feeling? Does he tend to divide his natural loving and natural hating feelings — loving his parents who play with and pet him and feeling antagonistic toward his housemother who disciplines him? Or does he feel normal affection and antagonism toward both at varying times? (There is a parallel in the home with both mother and nanny in western civilization. but the nanny does not have five other small children to care for!)

From three to five years the child is usually brought up in a Children's House containing some fifteen or eighteen children of the same age range. He appears to have an active vigorous life with good scope for constructive and imaginative play. He has, too, the solidarity and the security of group life, and the background of reasonable and educative routine. But again, queries crowd into one's mind — is this life too constantly communal? is the child expected to make too many relationships too early, beyond his emotional capacity? Is the lack of a close, effective family tie, although the parents are always there in the background, a factor impoverishing emotional development? The fun and the richness as well as the stress and strain of family life hardly exist, I felt, in *Kibbutz* life. There must be a loss here as well as a gain, and I have not seen enough to judge the effect on character development. The type of life these children are living is perhaps too organized; it must be difficult to give sufficient recognition to the individuality of each child — a point we frequently debated during our conference. Constant contact among children inevitably creates a degree of tension. The Israeli educationists admit that 'a child needs a corner for play and free time divided from the rest of the group.' But this must be difficult to achieve.

During the first seven years it is stated that frequent changes of dwelling places, of worker in charge and of general atmosphere are liable to occur. This is likely to disturb security. It is possible that the solidarity of the group and parental support in the background largely offset this.

From six or seven onwards the children tend to be in one age group and the danger of too intense competition and too much friction must be a real one. The positive and negative influence of the group must be very strong and one wonders if *the child who does not conform* is more unpopular and more 'maladjusted' than the child in western society who is an individualist. In addition to the pressure of the Children's Group there is pressure from educators, parents and the *Kibbutz* community. Is there sufficient room for a little healthy rebellion and non-conformity? Evidently discussion

is encouraged which is a sign of vitality.

I have not space to write much concerning Children's Villages in Israel where the children who are the wards of Youth Aliyah are cared for in delightful surroundings. Certainly these children are older, usually over twelve years of age, and they have the support of the adult responsible for them and the great value of group relationships within their age group and beyond. For some there is contact with their parents who have emigrated to Israel, and with their brothers and sisters. For many there must be basic security from the experience of close family life in their earlier years, although often under adverse circumstances. But, as an earnest seeker after truth, I keep asking myself is the age range of the group too narrow? Is there too much competition for adult affection? Are there too frequent changes of staff as the child moves every few years with his group to the care of different houseparents? Can varied relationships within his group compensate for family care in adolescence?

In the present state of the country there is naturally much insistence on national needs and much propaganda of a patriotic type. It is a matter of urgency to establish nationhood. One felt there was much pressure on the young person to conform to the 'good citizen' pattern. Sometimes this seemed too great; possibly in this country it is not great enough. Much is said and written in Israel about the value of *work*. The function of work is two-fold; to meet the needs of the community, which are very pressing in a new country, and to make the best use of the individual's potentiality in order to attain the best possible self-development. These two functions do not necessarily coincide and at present the first appears to take precedence in Israel. This is inevitable in a country which is only ten years old. After a period of consolidation, given peace and security, there should emerge the concept of world citizenship and an international outlook. Isaac Deutscher, writing in *The Observer*, of May 11th, said this: 'For a subject people, independent statehood is a vital necessity and an advance; but once such a people has reached the stage of independence, nothing can be more retrograde for it than to fix its mind on that stage.'

To sum up, — there are great opportunities in this Promised Land. For the children there is freedom from tension and a sense of safety. There are excellent educational advantages. It is possible for them to blossom as never before. They bring with them at least something of the culture of the country of their origin, east or west, and have much to contribute through art, music, dance and drama to the resources of Israel. They are given much freedom, much scope for the use of their abilities and a sense of solidarity and unity.

Educationists, psychologists and social workers in Israel have long been asking themselves the questions I have asked my self here, and I should like to make some suggestions.

1) Closer contact of children under three years of age with their mothers and, as it proves possible, limited employment of mothers of such young children. Weaning from parental care at about three years should be only gradual, and very young children should not be expected to make so many relationships as

at present with different adults.

2) The nursery-kindergarten group should cover the age range of 3–7 years. (This has already, I understand, been proposed.) There should be more opportunity for privacy and even solitude for individual children who appear to need it.

3) In Children's Villages a wider age range and the gradual development of family groups would result in less change of important adult personnel in the years up to late adolescence.

Such are only suggestions. Workers in Israel have a wide knowledge of these issues and much experience of the particular problems presented by the mass immigration of Jewish families. It is impossible for an English observer on so short a stay to do more than admire and inquire. I returned to England in full agreement with the words of Henrietta Szold, known as the Mother in Israel: 'One of the principles of Jewish wisdom of life is this: the belief that the human race is constantly progressing in its development.'

Unesco's Programme in Education for 1959-60¹.

By W. H. Loper, Director, Department of Education, Unesco

WHEN DELEGATES from the eighty member nations of the United Nations Educational, Scientific and Cultural Organization meet in Paris this November for Unesco's Tenth General Conference, they will be called upon to discuss a proposed programme and budget reflecting the maturity of this United Nations specialized agency now in its twelfth year. Delegates will have before them a proposed budget of \$25,819,086 to cover Unesco's worldwide operations during the two-year period of 1959–60. During the same biennium, it is expected that Unesco will operate a technical assistance programme at a level of \$8,200,000.

Although the education programme proposed for this period carries forward methods of work and activities started in previous years, it contains fresh presentation and a certain leaven of new ideas. I will attempt here to describe

the programme from several points of view: first an overall view of the size of the operation, with a few remarks on the principles followed in drawing up the programme; next, the main trends or growing points as seen by the Secretariat; and finally a summary of the elements as they would appear to someone reading through the full document which is being submitted to the General Conference.

For the two years, the regular programme centred on the Department of Education will require a budget of \$3,727,000. A further sum of \$3,146,000 under the expanded programme of Technical Assistance is estimated as likely in the field of education. The Major Project on the extension of primary education in Latin America (teacher training) is budgeted separately at \$784,000 from regular programme sources and an estimated \$1,022,000 from Technical Assistance funds. Unesco's expenditure on educational projects may thus reach a total of \$8,679,000. Of this figure \$1,930,000 (about 22 per cent.) is

¹ This article has been made available by the Educating Clearing House, Unesco.

for staff costs (covering a total of 148 established posts at headquarters and in the field).

During the preparation of the programme, two factors have been of major importance. First, the Secretariat attempted to assess past experience in the light of the basic purposes of Unesco; the results of this effort will, I hope, become plain as we proceed. And second, the timetable adopted in drawing up the programme has made possible a genuine consultation with Member States and with Non-Governmental Organizations. It is true that not all the ideas and proposals coming from these various sources can be fitted into a single biennial programme, but I believe that the programme is more responsive to educational needs in countries and to the purposes of Unesco than it has been hitherto — and that still further progress will be possible in future.

GROWING POINTS

The first trend to note is the effort to produce integration in many parts of Unesco's work. In the budget summary above, figures have been given both for the regular programme and for funds expected under Technical Assistance; this points to the new emphasis being given to the unity of Unesco's services in education to Member States. Whether activities are initiated by the Secretariat or by Member States, and whether funds come from the regular or the technical assistance programmes, the main object is to show what Unesco is doing, and intends doing, in each particular aspect of the educational system, such as teacher training or education for adult literacy. The programme for 1959-60 also states clearly that responsibility for guiding the numerous field projects is a first charge on the Department of Education; it certainly absorbs a considerable portion of the staff's time. The process of integration has had further effects on the way the Department is organized: all activities related to formal education are grouped in a single Division of School Education, and those related to fundamental and adult education and youth work are similarly grouped in the Out-of-School Division. Notable examples of the grouping of activities occur also as a result of the two Major Projects which involve the Department of

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Education. The Latin American Major Project (teacher training) has begun well during 1957-58, and in 1959-60 it should provide an occasion for correlating a number of isolated projects within the region, which bear on the ultimate object of universal primary schooling in Latin America. The East-West Major Project has had the effect of providing a focal point or centre of interest for Unesco activities in the field of education for international understanding.

The programme for 1959-60 also brings out the importance of planning. Within the educational systems of Member States there has been a tendency towards comprehensive long-range planning. This is evident too in the

use that States make of international services: educational survey or planning missions and the strengthening of national machinery for gathering statistics and other information are occupying an increasing place in Unesco's field programme. In consequence, an effort will be made to devote more staff time and study to the question, so as to improve the services available to Member States. It may be noted that planning involves the entire range of an educational system, and any activities undertaken by Unesco in this field require an integrated approach, not only by the Department of Education but by other Departments as well.

In the third place, the programme places a fresh emphasis on activities which will further equality of access to education. In a general way, of course, the entire programme is directed to the extension and improvement of educational facilities, and thus to the removal of inequalities. But a more specific expression of its concern for equality of access is now contained in one section of the Department's work where, for the two-year period, the central themes will be the education of women and girls and the combating of discrimination in education.

Lastly, I might draw attention to the trend towards associating Non-Governmental Organizations more closely with the programme in education. While subventions remain at roughly the same level as previously, there are frequent references throughout the programme to pieces of work which, it is anticipated, will be carried out under contract by NGO's. This latter element should lead to improvements in the association of teachers and other educators in Unesco's work.

SUMMARY VIEW

The general and continuing services of the Department will be assured, as in the past, by the Education Clearing House; these services comprise the gathering and diffusion of information on education. Particular importance is attached to continued collaboration with the International Bureau of Education and with the Unesco Institutes, for Education (Hamburg) and for Youth (Gauting). The 1959-60 programme indicates also that aid will be given to Member States in setting of national centres of

educational documentation and information.

A number of projects are grouped in what we term, for the first time, the Division of Special Services for the Advancement of Education. Advisory services to the United Nations and collaboration with the other Specialized Agencies form the first element of this programme. The second area, equality of opportunity, consists mainly of studies and seminars to encourage the access of girls to education. Parallel with this, a project on discrimination in education will allow for an expert group to examine the question as a whole, leading in 1960 to some form of field activity in the nature of a survey or seminar. In the third place come the group of activities relating to education for international understanding. The principal theme here will be mutual appreciation of Eastern and Western cultural values, and a great deal of importance is attached to the participation of teachers in the experiments, studies and meetings provided for. Previous centres of interest will also be continued, notably teaching about the United Nations, and certain methods of work, amongst which the system of associated schools and teachers colleges is proving increasingly valuable. And last, the programme allows for a more intensive promotion of the use of audio-visual aids in teaching and for a resumption of the project on modern language teaching; these aspects of teaching methods and materials have been chosen for treatment and placed in this part of the programme because of their significance for the problems of international education.

Under the Division of School Education are now grouped the activities which directly concern the formal education systems of Member States. Aid to Member States financed from Technical Assistance and regular programme sources takes the form of experts, fellowships, equipment and the organization of training courses, and such aid represents the greater part of the programme. In terms of subject matter, the following categories are used for setting out the programme:

(a) adaptation of education: this embraces work on child psychology (chiefly the International Institute of Child Development in Bangkok) and

on the school curriculum (through the International Advisory Committee) carried forward from previous years. Regional meetings on educational reform will be fostered.

(b) universal primary education: the largest programme unit here is the Major Project on the extension of primary education in Latin America, which began in 1957-58, and which is directed towards increasing and improving the supply of primary teachers. During 1959-60 the project will expand; it will be conducted mainly through the associated normal schools (which give pre-service and inservice training to teachers), the two associated universities (where planning and administrative personnel are trained) and the regional rural education centre (where staff for rural normal schools are trained). In addition to the Latin American Major Project, the programme provides for continued study of the school building problem and the organization of training facilities for educational administrators.

(c) in particular, it is expected that the rural teacher training centre at Ubol, Thailand, will continue to receive Unesco assistance.

(d) secondary vocational and technical education: greater emphasis will be placed on this level of schooling than in previous years. Unesco's triennial *World Survey of Education* will in 1960 be devoted to general and vocational secondary education. An integrated project centred in Africa will give rise to a number of activities: a survey of problems and needs, seminars on technical schools, science teaching, and the relationship of general to vocational education, as well as a study and seminar on the education of girls.

(e) higher education: specific mention of this level is new; the programme provides for continued co-operation with the International Association of Universities, and for the examin-

ation of broader questions of higher education. (f) International Conference on Public Education: convened jointly by the IBE and Unesco, this meeting will discuss textbooks in 1959 and the secondary school curriculum in 1960.

(g) educational assistance for Palestine Arab refugees: in this programme Unesco will continue to assume technical responsibility by providing the higher directing staff; particular attention will be given in 1959-60 to teacher training.

Out-of-School education forms the final component of the education programme. Here an effort has been made to present in a co-ordinated fashion the activities which Unesco has hitherto kept separate — fundamental education, adult education and youth work — by relating these several aspects of informal education more closely to conditions prevailing in Member States. Activities proposed for 1959-60 are in the main a continuation of work begun earlier. The emphasis is placed upon training and the production of materials. The two international fundamental education centres (in Mexico and Egypt) will continue their functions of training leaders and field workers for the countries in their regions, and in addition, assistance will be given to national training centres which are being established in increasing numbers. The project for the production of reading material for new literates, centred on Burma, Ceylon, India and Pakistan, is to be intensified and extended to one other country, Iran. Projects in adult and youth education sponsored by international organizations or by Member States will also be assisted, preference being given to those which embody a concerted approach to community problems. The principal new activity in this area will be the organization, in 1960, of a world conference on adult education.

News and Notes

DUTCH SECTION

On 24th March the A.G.M. unanimously elected Dr. L. van Gelder, who had been chairman of the November conference on *Creative Learning for Children Aged Ten to Fourteen*, President of the Dutch Section. The Executive

Committee of the Dutch Section (W.V.O.) is hopeful that, under his highly experienced guidance, W.V.O. will be able to make a valuable contribution to the New Education.

On 10th-11th April W.V.O. organized a small working conference in order to start two

new work groups, one for the creative teaching of the mother tongue (which in Holland is beset with traditionalism), the other to foster investigations into reference materials for teachers and pupils, needed to ensure individual and group work in a creative learning-teaching situation.

Both groups have contributed to the first issue of a duplicated bulletin which is to serve as a link between the actual members of work groups and all those interested in their topics.

The work group for the creative teaching of the mother-tongue has outlined a programme with a dozen items, all of which need careful investigation and study. Teachers are not yet accustomed to consider the development of the mother-tongue as a continuous process, but we are glad to see that already in the initial stage kindergarten, primary and secondary school teachers show a keen interest, and we hope that their numbers will steadily grow.

From the very beginning both work groups wished to include in their programme a comparative study of the situation abroad. It is very encouraging therefore that a number of N.E.F. teachers in England, Germany, Scotland and New Zealand have offered their co-operation.

On the occasion of the International Congress of Mathematicians in Edinburgh from 13th–21st August, Professor H. Freudenthal, Chairman of the Section's work group for mathematics, commented on the *Report on a Comparative Study of Methods of Initiation into Geometry* submitted on behalf of the International Commission on Mathematical Instruction (I.C.M.I.). Apart from this duplicated report, conference members in the educational section were offered the *Report on Methods of Initiation into Geometry* (edited by Dr. F. Freudenthal, published by Wolters, Groningen, 1958). This report was printed with financial support from the Dutch Ministry of Education. All thirteen contributors are members of the work group for mathematics of the W.V.O. Recently this work group set up a committee to study the value of visual aids in the teaching of mathematics.

W.V.O. was represented by its secretary at the first national conference on Educational

Research on 17th March in Utrecht. This conference was convened by the Roman Catholic Bureau for Research in Education and Instruction.

W.V.O. was also represented by its secretary at the N.E.F. conference of the International Council and Executive Board at Tirlemont from 6th–12th July.

W.V.O. is publishing a special Jan Ligthart number of *Vernieuwing* next January, on the occasion of the hundredth commemoration of the birth of Holland's greatest educationist on January 11th 1859; W.V.O. will also take part in preparing the National Commemoration.

Susan Freudenthal-Lutter,
Honorary Secretary

VICTORIA SECTION

The main stream of activity during 1958, organized and presented for general membership and in an effort to attract non-members, has been directed into a series of meetings at which teachers and educationists doing original or experimental work in education in Victoria have described their work. This was done first in a general meeting in general terms; each general meeting was followed, within a week, by another to which only teachers were invited, to hear about in more detail, and to discuss with the speaker, techniques and methods which he had evolved or found of value in relation to the work he had described. This series has included a survey of some results of research into exams and testing carried out by the Australian Council for Educational Research, an exposition of the Cuisenaire method of teaching number, a description of teaching the history of mathematics by project and visual aids, a description of an original course in Asian History, and still to come, a talk about film appreciation in schools.

A second series of meetings is being held alternately, at which educationists with something special to say about education, here or in other countries, have been invited to speak.

All the same, the response of members and non-members to a carefully planned, constructive series of arranged meetings has been rather unenthusiastic and disappointing, and response to invitations to form or join study or discussion groups practically non-existent.

There are many, many organizations in Melbourne which cater for and offer study, discussion and organized lecture or activity to specialized teaching or educational groups, and many people appear to prefer opportunities offered by professional organizations. However, N.E.F. remains the only group which includes a widely based, inclusive and integrated body of members, professional and non-professional, teacher, parent, educationist or just interested. It seems that we must seek still to discover in what ways we can offer to our fellowship those activities and opportunities which we are best and peculiarly qualified to undertake.

In May, an Australian Federal Council Meeting was held in Melbourne, to which delegates came from most states. A new Federal Executive was elected and provisional, preliminary plans were laid for Federal activity and policy for the coming year. This meeting saw the retirement, as Federal President, of Australia's much loved, gentle and dynamic Don McLean, who has for a long time been a vital and moving force in N.E.F. and continues in the roles of Vice-President of the New South Wales Section and, as always, Editor of the Australian journal of N.E.F., *New Horizons*. Federal Executive will reside in Melbourne for the coming term, and we all consider we were very fortunate indeed to have been successful in securing as our new Federal President, Miss Dorothy J. Ross. Miss Ross is well known for her vigorous, pioneering, original accomplishments in Australian education, and particularly as (recently retired) Headmistress of Melbourne Church of England Girls' Grammar School.

Quite apart from getting through this and several other necessary and important items of business on the agenda, the Federal Meeting was intensely appreciated, as always, by those fortunate enough to be able to attend. They experienced the stimulus and inspiration which seems always to result from the coming together of many people in the Fellowship, from all sections of the country, holding and exchanging ideas on common ideals and attitudes centering around education.

Thelma Wynn,
Honorary Secretary

WESTERN AUSTRALIA

Over a year has passed since we last reported. With 1958 more than half way through we can present a better picture of our activities.

The highlight of 1957 was the International Conference on *Education in the Atomic Age*. Professor Tibble and Mr. Clegg of England, Dr. Mathur of India, Dr. McAulay of the O.S.A. and Miss Roberts of South Australia were each greatly appreciated by over 2,000 teachers.

During 1958 we have undertaken a new venture designed to stimulate thought and discussion on education in country areas. Dr. Walter Neal, a former Federal Secretary of N.E.F. in Australia, agreed to act as leader of this year's project. He chose a team of people to talk on the theme 'The School and the Community'. They have visited several of the larger country centres and addressed meetings organized by local citizens. These proved most successful and stimulating to all. Visits to other centres are being planned.

In line with this project the W.A. Federation of Parents and Citizens Associations chose *The School and the Community* as the theme for its recent annual conference. The N.E.F. was invited to provide two people to speak on this theme. This was most fortunate. It enabled us to make closer contact with a prominent W.A. Educational organization.

Each year the W.A. Section offers a prize for the best educational research done by a student in training. Last year's winner, Mr. R. Weiland, has since joined the N.E.F. and been elected to our governing-council.

In addition to these activities we have held monthly meetings for members, with a varied programme of talks, films and discussions.

F. J. Hunt,
Honorary Secretary

THE MONTESSORI SOCIETY

For the first time since the war the Society is holding a week-end course outside London. It will be at the Regional College of Art, Manchester, on Friday and Saturday, 7th and 8th November 1958. Fee 7/6d. Applications and particulars from Miss S. K. Chisholm, 19 Hill Top Avenue, Cheadle Hulme, Cheshire.

The Psychology of Adolescence.
Arthur T. Jersild. (*The Macmillan Company* N.Y. 35/- or \$5)

Recent trends in thought and research on adolescence are clearly reflected in Dr. Jersild's book. The first quarter deals with the main factors affecting the physical and mental growth of the adolescent. There follows an interesting chapter on adolescent fantasies, day-dreams and dreams, then four chapters on emotional development and three on social relationships, one on the adolescent at school, one on vocational development (compiled by Miss Phoebe Overstreet) and a chapter on the adolescent and religion. What we are given in these chapters is an objective and scholarly summary of recent research, fully documented and lucidly set out. The English reader will note that it is mainly concerned with work carried out in the U.S.A. and that there are few references in the text or bibliography to books and articles on the subject published on this side of the Atlantic. If one keeps this limitation in mind and applies the obvious corrective, the book can be strongly recommended as a text book for College and University students, and especially for teachers and intending teachers of children in the Secondary range. In the final chapter *Personality Development and Self-Fulfilment* Dr. Jersild develops explicitly the theme which is implicit throughout and which constitutes his own special contribution to the subject. He deals with the close linkage between self-acceptance and the acceptance of others.

In the last fifty years, something like a revolution in the evaluation of the age groups in our society and in the relations between younger and older people has taken place. One of the difficulties is that the higher evaluation of youth and youthfulness does not operate evenly and uniformly over the field of social institutions and attitudes. As is the case with all social changes of this order, there are inconsistencies and time lags, old and new attitudes persist side by side, there are marked national, regional and class differences to complicate the picture. In dealing with these factors, Dr. Jersild makes a useful distinction between what happens in the psychological dimension of a person's life and what seems to be happening in the sociological dimension. 'A child may, for example, live in a home that is favoured with wealth and high social position and meet with a good deal of rejection. The reverse

Book Reviews

conditions may also prevail. Again, a child may be one of many children in a sociologically inferior home, where everyone shares and shares alike. Another child may live in an upper-class home where there is much wealth and yet feel that one of his brothers or sisters is getting a much larger share of things or a larger share of love and attention than he is getting.' An assessment of all the variables involved is a tricky business but enough is known to justify Jersild's emphasis on the development of the self-concept as the central factor. There is an interesting application of this in the chapter on vocational development. He quotes D. E. Super: 'In choosing an occupation one is, in effect, choosing a means of implementing a self-concept' and goes on to say, 'It seems reasonable to believe that in further work on theories of vocational development increasing attention will be given to the concept of the self, the relationship between vocational choice and self-acceptance and self-rejection, and the ways in which the occupation a young person selects helps him to fulfil his possibilities.' Thus a person's work habits may be based on a reasonably realistic view of the self or may be influenced by anxiety or the desire to avoid it, or the need for glamour or power or competitive success in order to offset lack of self-confidence.

It may well be that our western society offers greater opportunities for self-fulfilment and a wider range of individual choice than any society of which we have records. But as has been emphasised by Fromm, Horney and others, we pay a high price for this in terms of anxieties and internal conflict. The giving of clearer directives and guidance to adolescents is one of the major tasks facing us to-day. There are special implications for the teacher in all this and for those concerned with the education of teachers. 'How does the teacher go about gaining such understanding of self?' Jersild asks. 'This is a crucial question in the preparation of teachers. It is not answered by the usual courses of study, methods, and lesson plans in teacher-education programs. These may be valuable for other purposes, but knowledge of self requires a personal involvement different from that encouraged or demanded by the usual academic course. One broad principle is this: To gain in knowledge of self, the teacher must have the courage to seek it and the humility to accept what he may find.' His suggestions

about how this may be achieved should be read by all those concerned with the training of teachers. As evidence of the growing interest in this subject in this country, we may refer to the conference held at Keele last April on The Teaching of Personality Development. The papers given at this conference have now been published: *The Sociological Review*. Monograph No. 1. Keele, 1958.
J. W. Tibble

The Year Book of Education '58: The Secondary School Curriculum. Edited by G. Z. F. Bereday and J. A. Lauwerys. (*Evans*, 63/-)

The 1958 *Year Book of Education* takes as its general theme the structure and content of the school curriculum at what few would dispute is its most difficult, controversial, and currently critical stage, that of secondary education. A main aim of the editors has been to focus attention upon the forces that determine what is actually taught, and that shape the instruments through which the purposes of education are carried out, in their comparative settings in various parts of the world.

It is not easy for a reviewer to give a general conspectus or appreciation of the contributions. So much depends upon his own angle of vision. But wherever in the world our own field of educational work lies, we are likely to be acutely aware of an accentuation of the problems of education at the secondary stage. We in western societies are certainly aware that adolescence has become a 'problem'; in most parts of the world there is a rapid and widespread increase, actual or in prospect, in the numbers and proportion of children receiving secondary education; the pace of change in an age of phenomenal scientific and technological advance makes new and unprecedented demands upon schooling to equip more people to cope with more exacting and complicated modes of activity.

Considerations of this kind and magnitude force everywhere a challenge upon educational policy-makers, which the editors have boldly focused in their general introduction and in the introductions to the five sections into which the 49 chapters on variously relevant topics are organized.

These editorial introductions are as necessary as they are admirable. Without them it would be difficult to gain a coherent view of the manifold problems of curriculum

framing from the contributions, some most ably and illuminatingly written, but inevitably as a whole lacking the interrelation, common reference, and wholeness of presentation of a treatise or well-integrated symposium. In addition, since a main purpose of this *Year Book* is to help us to understand the ways in which the curriculum has come to be organized in different national and cultural settings and to appreciate the forces that determine its shape, we have a preponderance of contributions from countries with a longer and more continuous educational consciousness than from those with more newly planted systems. It is perhaps disappointing however to have only one contribution from the Soviet Union.

Nevertheless the 1958 *Year Book* with its editorials, contributions, references and bibliographies gives both a timely and a weighty impetus to reconstructive educational thinking.

The first section, entitled *Tradition and the Curriculum*, is devoted to a mainly historical explanation of the conservatism and resistance to change so characteristic of educational institutions. In addition to the natural inertia of an accepted curriculum, the more conservative forces and attitudes in a community tend to prevail over the more 'progressive' in the field of educational reconstruction. Professor Kandel's succinct and scholarly yet very readable survey of the history of the curriculum in western education provides an excellent perspective for the general reader.

The second section offers a wide range of case studies illustrating the conscious aims and objectives of curriculum planners. It covers a broader field than any other section in the book. Readers of *The New Era* will particularly appreciate Dr. W. D. Wall's historical and comparative review of the concept of 'mental health' as the objective of constructive education and his appraisal of the work of the N.E.F. The chapter by Dr. B. M. Moore on the various approaches in American education to this new and as yet inadequately charted field is a lucid guide to the authorities quoted and the relevant bibliography of the subject.

The third section is a study of the secondary curriculum in the total educational pattern, the three chief aspects of which are the structure of secondary education, the relationship between the secondary schools and the rest of the formal educational agencies, and the relationships

between schools and other social and political institutions. This study is restricted to education in the U.K. and the U.S.A., both deviants from the traditional European pattern, but both significant as prototypes to educational planners throughout the world who are becoming more and more concerned about secondary education for all. The extent to which school institutional structure conditions, generally in the sense of restricting, the achievement of educational aims seems to me the most crucial issue arising in this section.

I commend to readers unfamiliar with the English system the chapter by Dr. G. Baron on the relations of schools in England with the Central and Local Authorities and the other policy forming agencies. I have found this so little understood abroad.

What I find lacking in this section is an appreciation of the marked trend throughout the English system towards a more comprehensive organization of secondary education and the educational reasons that are giving it impetus. Dr. Pedley states the views with which he is associated persuasively, but in my view he concedes too much to traditional attitudes in favour of small schools and underestimates the revolutionary implications and effects of a horizontal division of secondary education through the institution of 'end-on' schools for pupils below and above 14-15 years of age.

In introducing section 4, (*The Influence of Social Circumstances*) the editors stress the dangers of what Sir Fred Clarke used to call 'gadget' thinking: the idea that an institution can be lifted from the total institutional pattern and operating context and planted in the expectation that it will function successfully elsewhere.

The general chapter by Mr. Brian Holmes on social change and the curriculum asks in addition for greater foresight in estimating the results of social or educational innovation, and in effect is a plea for the application of a more highly developed science of comparative education. He suggests in the light of Professor Popper's 'critical dualism' that both the normative pattern, consciously framed and modifiable, and the sociological pattern, based on scientific hypotheses, should be taken into account in social prediction.

The fifth and final section deals with theories of education and curriculum reform and shows how the content and methods of the

curriculum are coming to be influenced more and more by the findings of educational research rather than by philosophical speculation. Professor Kandel surveys the changes and modifications in educational theory and practice in the U.S.A. during the present century, and warns us that teaching practices generally prevalent are a long way behind the theories that are being currently expounded at any time. The brief and pithy survey by Dr. C. M. Fleming of the influence of psychological and social research in the U.K. offers valuable guidance as well as stimulus to further reading.

Finally it would be a pity if the ordinary classroom teacher felt that the *Year Book* was outside his province. The many who are engaged in the shaping of new courses at the secondary stage ought not to miss the immediately relevant matter that it contains. I suggest that they make full use of the analysis of contents, index, and editorial introductions in seeking the specific information they are after.

Raymond King

Psychological Types and the Stages of Man's Development: Adolphe Ferrière Translated by Wyatt Rawson (Heinemann 18/-)

One of the best things about this fine book is the translator's preface, which contains just the clue that is needed for a proper understanding of Dr. Ferrière's argument. This is to the effect that psychological types should be conceived of 'rather in terms of the stage at which the individual development comes to rest than in terms of the preponderance of a particular function', as do Dr. Jung and others. The four predominant functions, or spheres of action as Dr. Ferrière calls them, (Nature — Thought — Society — Spirituality), constitute for him only one of the two elements determining the type. The other is the level at which these functions operate. Of these levels there are three, corresponding to the impulsiveness of childhood, the rationality of the adult, and the mature wisdom of old age. At each of these levels we find the four functions predominating one after the other, so that, as we ascend the ladder of man's development, we pass through twelve stages in all, these stages corresponding to the twelve psychological types distinguished by Dr. Ferrière. (Page VIII-IX).

Making skilful use of diagrams, the author devotes Part I of his book to a beautifully lucid exposition of his

main thesis, while Part II elaborates its implication and application. The latter, being of a metaphysical as well as a psychological nature, makes severe but rewarding demands on the reader's attention. Dr. Ferrière is far too wise a man not to warn parents and teachers against using his or anyone else's theory of types to 'fix' children arbitrarily for 'in any judgment founded upon intuition the personal co-efficient of the observer, and especially his own psychological type, play a predominant part...' (Page 10).

'One of the great lessons life has to teach us,' writes the author on page 28, 'is to accept ourselves as we are, after we have honestly striven to rise as high as we can. The idea of value attaches to the quality of a human being, and not to the stage he has reached. It is better to be a perfect representative of a simple type than a neurotic belonging to a highly developed one'.

Chapter 15 is devoted to an analysis of 'The Uneasy Type', and here the writer has some most pertinent things to say about the creature, described by Jung as 'modern man in search of a soul'. 'The present world, dominated as it is by individualistic, rational and sociable types, is instinctively prejudiced against the uneasy type, which seems to be a kill-joy... Death indeed prowls around the uneasy type — death of the lesser self, which enjoyed its selfish life in the three preceding stages. The soul both

desires and dreads the death of all within it that binds it to the world... yet secretly the human animal in us, with all that belongs to it, rises up in arms against this death, for it knows that the animal part of us will not be reborn. The uneasy type is aware of all this, or at least senses it. But he is also aware that he is not yet ready to take the plunge. To wish and to be unable is the formula of despair; to wish and be unable, and to be aware of it, is the deep and poignant cause of a fundamental melancholia' (Page 116). And one is tempted to add, of most bad school reports!

There are two reasons especially why this profoundly religious book should commend itself to all educationists. First, it is another of those exciting pioneer partnerships of experimental science and perennial wisdom, comparable to Erich Neumann's *The Origins and Growth of Consciousness*, which aims at extracting meaning from past history by relating it to present personality. Secondly, it offers many suggestive clues for estimating the actualities and potentialities of children according to their own genuine life-lines. That these could be of special value in structuring the Comprehensive School is shown by this last quotation: 'Our insight into life must be exceptional, if we are to grasp that each stage is legitimate and has its own part to play in human evolution: that each type too is legitimate and performs a particular task in the

harmony of mankind, like the sound of an instrument in a symphony. Ought we to criticise a musical note because its vibrations are only a few hundred per second?' (Page 28).

James L. Henderson

A History of Mathematics: H. A. Freebury (Cassell 7/6d)

This simply worded survey of the growth of number, its notation and manipulation, is aimed at Secondary Schools and in particular GCE candidates who may wish to include the 'History of Mathematics' paper among the subjects they offer. Many chapters are followed by questions set by London in the past six years.

Mr. Freebury has kept his exposition balanced and shows the topics in good perspective as well as accurate proportion. His selection from the vast fields of material available is commendable and gives his book a place and purpose apart from Examination considerations. The book deserves careful attention from teachers concerned with any aspect of World History. In it there is much to help those of them who wish to appeal to the more technically-minded youngsters and it provides correctives to the less praiseworthy effects of 'specialism' upon our World History syllabuses. In case this sounds like high praise one must add that it is so intended.

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THE NEW ERA

IN HOME AND SCHOOL

Note on Contents

Common themes run through the articles in this issue of *The New Era*. One is the problem of how to carry on real education in a class that is not uniform in age or ability. Such classes arise, as in Miss Robin Wells' school, through an increase in the birth-rate or because of re-housing, or when the school serves a small and remote village whose total child population can be afforded neither more than one teacher nor transport to the nearest town. Carmelo Cottone describes, with a certain dry humour, the attitudes of administrators and teachers to such schools in Italy. They exist, of course, in all countries and may prove to be either residual blemishes on an otherwise proud educational system, or small strongholds of social well-being in a mechanized world which takes the moving belt of mass-producing industry as a model even for its schools. Whether the one-teacher school or the unstreamed class with a wide age-range is good for its children depends, of course, on the skill and personal quality of the teacher. But so does everything else in education.

A second theme is, how can children be enabled to become absorbed and fluent readers, at their own pace and within their own range of interest and intellectual curiosity. Robin Wells, in discussing how to avoid depriving her very young juniors of what they would have gained in the leisurely and active upper reaches of their 'infancy', finds herself dwelling at some length on ways of ensuring that they become effective readers. Professor Schonell traces the child's progress from his early muttering of words to himself out loud to the astonishingly rapid silent reading of older juniors. His skilful commentary on effective modern ways of teaching reading, which he himself has done so much to promote, shows us why our children tend to read so much faster

and better than we do, and also why few people read aloud so well to-day as our grown-ups used to do when we were children! His observations on the uses of oral reading will be found as interesting as his comments on its abuse.

A third thread that runs through all the articles is the value of groupwork to children. One of the earliest moves in the renewal of education for which the New Education Fellowship has been working these past forty years was to break up what Professor Schonell calls the lock-step of the old formal class-room into small learning groups. One of the first, and still perhaps the most beautiful, description of how this can be done is Lombardo-Radice's *The Problem of Infant Education* (1928, published in translation by Allen and Unwin in 1934) to which Carmelo Cottone refers. Radice quotes Signorina Agazzi as saying... 'I am sure children are sometimes the best teachers of children. Whether it is that their faculties mature more easily in the more intimate company of their contemporaries, or whether we do not always succeed in meeting them on their own ground, the fact remains that many children learn more from watching and copying the friends they know than in paying attention to us... By degrees, the group of the dull disappears. Gradually the uncertain are assimilated to the quick.' This was written of singing in particular, but we know how much truth it holds in many aspects of school life.

A class run on these lines can truly educate the whole child. Robin Wells gives many examples of the arrangements it entails, and of how flexible and non-hierarchical the groups must be and remain. And finally Mr. Novrup shows how a world run in flexible and non-hierarchical groups could at last become one world with a happier history.

Silent versus Oral Reading

by Professor F. J. Schonell, MA, Ph. D., D. Litt., Dean of the Faculty of Education, Queensland University, and
J. R. Richardson, M. A., Dip. Ed. Psych., Deputy Head Remedial Education Centre of the same University

WHEN THE YOUNG child starts school he usually has an extensive oral vocabulary. For five or six years he has been learning the significance of certain sounds; he has been learning to discriminate between them and to associate them with various objects. He has learned in fact that each thing he sees or touches is represented by a certain sound, is given a certain name. He learns that other words are used to denote actions; that others again are used to fill out and complete sentences. He responds to things and situations with words. Conversely words come to have meaning. A spoken word or phrase brings to mind a particular object or experience. So close is this association that for the normal child understanding and knowledge go hand in hand with the growth of spoken language.

NON-ORAL METHODS OF TEACHING READING

It is natural that the early stages of reading should fit into this pattern of development. In its simplest terms, reading simply introduces another factor into an already established pattern of association. The child learns that every object, every activity, every experience, can be represented not only by spoken words, but also by visual symbols. In reading, he is in fact doing two things — making an association between the visual symbol and real things on the one hand, and on the other between symbol and sound.

It has been urged that the latter association during the early stages of reading is unnecessary and detrimental. Thus McDade based his non-oral method of teaching reading on the principles (a) that there must always be an association of the printed word and its meaning; (b) that there must *never* be an association of the printed word with the oral word.¹ There can, of course, be no quarrel with the first principle. It is now — and has been for the last two

decades — an accepted rule that early reading experience should be centred on situations which are meaningful to the child. The words of his first primer are ones with which he is familiar and uses frequently in speech, which have real meaning for him. In the modern reading system, stress is placed on reading readiness, on ensuring amongst other things that the child has an adequate oral vocabulary, that he can understand and use the words he will shortly encounter in printed form.

The second principle, however, is of very dubious validity. If applied strictly, it would mean that the child is denied the aid which comes from an already established association, between word sounds and the real objects they represent. He is cut off artificially from the normal stream of language development and required to form two distinct sets of associations:— (1) between object and sound; (2) between object and visual symbol — instead of a single integrated pattern. There is, however, an even more pertinent criticism of non-oral reading instruction than this. We have had a fair amount of experience in attempting to teach reading to young non-readers in the 6 to 9 age range on a direct, visual symbol-meaning basis. They were successful to the extent that overtly the translation of printed word into spoken sound was eliminated and the children *apparently* derived understanding directly from word, phrase or sentence.

Investigation revealed, however, that all that had happened was that the children said the words to themselves silently; they insisted in calling on the established association. Their reading was no more rapid or fluent than that of children taught by oral methods.

THE IMPORTANCE OF

TEACHING SILENT READING FROM THE START

It seems that at the start there is very little difference between oral and silent reading save in the amount of noise actually made by the

1. J. E. McDade *Essentials of Non-Oral Beginning Reading*
Plymouth Press, Chicago 1941

child. In either case the words are articulated, the eyes move along the lines irregularly, recognition span is short and regressions are frequent. Despite this fact, however, there should be plenty of opportunity for children in their first year of reading to study words silently and to read to themselves simple stories using known vocabulary. There are two good reasons for this.

In the first place, the children should realize as soon as possible that reading is not just a matter of translating visual symbols into sounds. Its essence is the obtaining of meaning and information from print. If, during the first two years of school life, reading is *always* oral, then the children become habituated to this, their primary concern is with the enunciation of words; understanding tends to be a secondary consideration. It is difficult later on to break the habit and to develop the much greater speed and fluency of silent reading.

It is easy enough to devise exercises and activities with words, phrases and sentences which even the youngest readers can do silently once they have acquired a small sight vocabulary, or even in the process of learning their first sight words. At a later stage, the children proceed to a little more advanced silent reading activities: carrying out directions, finding answers to simple questions and riddles, and so on. A variety of such exercises will be found in any modern American or English reading work-book. They can easily be adapted by the teacher according to the needs of his class and the reading material made available to him.

In addition to such activities the children should be given more direct encouragement to silent reading by the provision of short supplementary readers which use the same vocabulary as that employed in the graded series. Even if a full graded series such as the one described is not available to the teacher, he may be able to produce his own duplicated supplementary library 'booklets' — once the value of providing this silent reading practice is recognized.

The second reason for making provision from the start for silent reading practice is a very practical one. Children, of course, vary in their aptitude for reading. Some will progress quickly; others will need much more help in the early

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stages. Exclusive reliance on oral methods means that the class must proceed lock-step. The pace must be suited to that of the slowest group. The brighter child is held up while his less fortunate fellow stumbles over a passage he is reading to the class. For the former there is boredom and irritation, for the latter, embarrassment, emotional tension, the start of hostile attitudes to the reading situation. On the other hand, if the more advanced child is occupied in silent reading activities, the teacher can give concentrated attention to the weaker pupil. In short, a balance between oral and silent reading methods in the early stages of reading makes possible the better recognition of and provision for individual differences.

It might be as well at this point to summarise what appear to me the main principles in the teaching of reading relevant to the present issue of oral versus silent methods:

- (a) The essence of reading is to derive meaning from printed symbols.
- (b) It is logical and desirable for teachers to make use of the associations which the child already has between real objects, activities and situations on the one hand, and oral language on the other. Reading fits into the natural pattern of language development.
- (c) Oral reading is necessary to establish precise associations between the printed word and its meaning, and to give independence in word recognition.
- (d) Understanding and silent reading for meaning should be stressed from the start.
- (e) Children learn to read at different rates and there should be provision made in the reading lessons for these differences.

ORAL AND SILENT READING AFTER THE FIRST TWO YEARS

All that has been written so far applies to the first two years of reading instruction. By the end of this period the child has mastered the mechanics of reading. He is assured and fluent when dealing with reasonably simple material and is no longer compelled to resort frequently to analysis of individual words. The differences between silent and oral reading are becoming

more marked. The speed at which the child can read out loud is limited by the fact that he must articulate each word clearly enough to be understood. His maximum rate is approximately 200 words per minute. His silent reading has no such limitation. The child is concerned to derive meaning for himself. His eye movements are smoother, fixations to a simple line of print and regressions are less frequent. It does not matter if he fails to see every single word clearly, provided he gets the correct meaning from the whole phrase or sentence. If vocalization, overt or otherwise, has been reduced to a minimum, his speed may be double that achieved in the oral situation.

The differences are so great that oral reading must be considered in some respects as a separate subject and its inclusion in the primary school curriculum justified on its own account. For some backward pupils, of course, even after the first two years at school, it may still remain a main teaching method, but not, we hope, for the majority. For them oral reading will be used only occasionally as a device for testing accuracy in word recognition, the maturity of their approach to words not previously encountered and other more mechanical aspects of reading which are being revised. Knowledge of word meanings and comprehension will, of course, be assessed through silent reading exercises.

In the school situation, there is a further justification for some oral reading as a means to the end of general reading efficiency. Reading aloud by the teacher or by an advanced pupil while the rest of the class follows the passage silently in their own books is a definite help to the silent reading of the below average children. Their attention is concentrated on the material read; their eyes move rapidly over the lines of print and both word recognition and fluency benefits. In the Remedial Education Centre we have used oral reading in this way quite frequently with small groups of backward pupils as *one* method of helping their silent reading. The teacher occasionally stops to check that the children are in fact following her and, at the end of the chapter or story, recognition of new vocabulary and phrases is practised by flash cards and short exercises. In the same way

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and for the same ends, a passage is occasionally read out loud by a small group of pupils at the same time. The group must, of course, be a small one for the method to be of value, so that the teacher can check that each child is actively participating.

Points such as these in favour of oral reading after the first two years of school life apply mainly to backward children. We would not be justified in giving the majority of our pupils much oral reading if we were concerned only with the *main* aim of reading which is to derive, rapidly and accurately, meaning from the printed word. In nine cases out of ten this is what reading means to the adult. However, there are circumstances when the ability to read aloud clearly and expressively may be most useful. Good oral reading is important to the minister of religion, to the radio announcer; in business or industry wherever reports or announcements have to be given to a large group. It is, in other words, a method of communication. Moreover, there is a lot of personal satisfaction to be derived from reading aloud a passage of literature, in savouring the beauty and feeling of the words. More practical, there is a place for oral reading in the family circle when the children are young and cannot get the delight of a well told story by their own efforts. In these contexts, oral reading is a form of self expression.

METHODS OF TEACHING ORAL READING

There is then a case to be made out for the teaching of oral reading in its own right after the child's first two years of reading instruction. This does not mean that any sort of oral reading will do. There is little or no excuse for the traditional oral lesson in which all the pupils in a class had their books open at the same place and were expected to follow while each read in turn. A much more common plan is to divide the class into a number of groups according to reading ability, each group being in charge of one of the best readers. A class of 40 to 50 children can thus be divided into six groups for oral reading, the teacher giving the attention where it is needed most, and each child getting two or three chances of reading out loud during a half hour period. The

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material read is, if possible, graded according to the ability of the children in the group. The practice has a lot to commend it. Each child is with a small number of other pupils of approximately the same reading level. The brighter ones are not held up or bored by the faltering efforts of weaker readers. In turn the backward children are not embarrassed by being forced to attempt reading beyond their powers.

The main criticism I have to make of the method as I have observed it is that often the children are required to read out loud at first sight of the passage. No opportunity has been given for silent preparation. The children stumble over new words which they have had no chance previously to work out for themselves. It is often impossible for them to read with good expression in coherent phrases so that they can be clearly understood by the listeners. The main aim of oral reading is lost. There is, of course, an easy remedy. Oral reading in this group situation (or for that matter in any other situation) should never be at sight. Silent reading should always precede oral reading and the chance given to the pupils to become familiar with the content of the passage and new vocabulary. After all, from the practical standards of what is required in adult life, this is the realistic procedure. The adult rarely reads a report or a text to others without thorough preparation. The child should not be required to do so either.

Another situation in which oral reading may be introduced quite naturally is when the teacher requires a quick check on her pupils' understanding of a chapter they have read silently. In response to questions the child is

required to read out loud the paragraph in which the answer is given. This is, of course, prepared oral reading.

Reading by individual children of a carefully prepared passage to the class has its uses at all levels in promoting a love of literature and a feeling for the beauty of words.

TIME ALLOTMENT TO ORAL AND SILENT READING

I have written at some length about oral reading and the conditions under which it should be taught. It is therefore, necessary to stress again that after the second year at school it should take up only a small proportion of the total time given to reading. It is not possible to lay down a comparative time allotment as between oral and silent reading at different class levels. That will vary according to circumstances in particular schools. It will depend on the mastery of reading achieved by the children, on the availability of supplementary readers and apparatus. Generally, however, we would expect pupils in their first year of reading to be spending approximately three quarters of their time in oral reading as against one quarter on simple silent reading exercises or supplementary readers. During the second year the proportion of oral reading will decrease to a little over half the total time allotment. It will be remembered that during these first two years there is not really a clear distinction between oral and silent reading. They differ mainly in the fact that in silent reading the children are encouraged to read without actually sounding the words out loud. In respect to speed, in the number of fixations to a line of print and in the number of regressive eye movements, oral and silent reading are very similar. Only in the third year of instruction do they become largely separate processes. Then the emphasis should be definitely on silent reading and this should take up two thirds of the total reading time. This proportion gradually increases and by the middle of the fifth year we would expect to find at least three quarters of the lesson given to silent reading of books or silent reading comprehension exercises and activities.

If a proper balance has been attained and if the main aim of reading has been kept clearly in mind, the better readers in this fifth year

class will be covering as many as 350 to 400 words per minute in silent reading. Their comprehension of what they read will be just as good as, if not better than, when they are reading out loud to others at a much slower rate. The speed of reading mentioned will be reached, of course, when the children are dealing with material which presents no mechanical difficulties such as totally unfamiliar words and complex sentence structures. With more advanced books, using vocabulary and expressions with which they are not familiar, their speed and fluency will naturally be less.

This last point is a very obvious one but it has implications for the teaching of silent reading which in a longer article it would have been worth while discussing more fully. It must suffice to say here that silent reading is something which *should be taught*. Good fluent silent reading for understanding will not just come about of its own accord without direction and careful control of the reading situation by the teacher. It is for her to see that the children are given the right opportunities, the proper exercises and the carefully graded reading material necessary to develop good reading habits and become mature efficient readers.

One-Teacher Schools in Italy

Carmelo Cottone

HISTORICAL DEVELOPMENT

THE OLDEST educational institution is undoubtedly that in which pupils of various ages are gathered together under the guidance of one teacher; nevertheless this type of school has only slowly found its place within the organization of State education — even in the modern State the public school has always aimed at dividing pupils as far as possible into classes at the same stage of mental development.

In Italy the first, though indirect, attempt at legislating for one-teacher schools was made in 1859 by a law which established State education. But it was not until 1942 that the 'Law of integration of primary school teachers as public servants' was passed, and the 7,475 rural schools which were still sole-charge became State schools in every respect, subject to the same regulations as all other schools.

THE PRESENT SITUATION

From a small makeshift school which was for a long time considered as a necessary evil, the one-teacher school has gradually developed until it offers the same courses of study as the elementary school in the city. During the last forty years, its contribution has been due more to the ability of the teachers than of the administrators. Until 1945, education in the one-

teacher school generally finished with the third class; the problem now is to enable the one-teacher school to give a complete elementary course, and a number of one-teacher schools are becoming two-teacher schools. At present, of the four and a half million pupils enrolled in primary schools, almost 230,000 attend one-teacher schools, and a further 355,000, two-teacher schools. Of the Italian population 24 out of 45 million are engaged in rural work; and therefore some aspects of its civilization still show features of a peasant culture.

THE METHODS OF THE ONE-TEACHER SCHOOL

Our educationists were even slower than our legislators to realise the value of the one-teacher school. At the beginning of the century one educationist defined it as 'nonsensical and absurd'; another more recently has said that it is 'an educational and didactic misfortune'. But it would be more logical to consider the one-teacher school as a necessary answer to the special demands of the population in isolated areas. The first educator to consider these schools as an 'educational problem' was Lombardo Radice who studied closely the positive results obtained in the rural schools with the peasants of Agro Romano, and by

Leopoldo and Alice Franchetti in the village of Città di Castello.

The presence in one class of pupils of different ages and at different stages of mental development has both advantages and disadvantages which we must consider objectively, as Radice did. The educational possibilities and social values of the one-teacher school must not blind us to its limitations and to the defects which are inherent in it. Teachers who have had experience in one-teacher schools have later found this experience useful in their work with ordinary classes. They have said it is one thing to organize in a one-teacher school five different study groups each for five or more pupils of the same age, it is another, though a less complicated task, to differentiate between the interests and abilities of individual pupils who can be taught as a more or less homogeneous class. Of the two types of teaching they prefer the latter, not because it is more convenient and easier, but because it allows them to achieve a classroom community which is more unified and stable in character, and because, with a more homogeneous group, the process of learning seems more certain.

On the other hand, the merits of the one-teacher school may balance its defects. Think, for instance, of the impossibility of teaching so heterogeneous a group as a unite. There may be some justification for an arbitrary attempt to impose uniform courses or standards on the pupils of a so-called homogeneous class (they are never really so) but such an attempt becomes absurd in a one-teacher school. A traditional formal discipline is contrary to its spirit, as is any attempt to impose an arbitrary timetable drawn up with the meticulous care of a pharmacist — so many minutes of history, so many of geography, so many of science, and so on.

The timetable represents a need for responsible planning of school work, and objectively can be imposed from outside, but a timetable in itself does not necessarily correspond to the real needs of the pupils. Therefore legislation has now abolished the weekly timetable both for schools with separate classes and for one-teacher schools. (In fact, in the latter schools the weekly timetable had never been legally

imposed.) The education authorities who had examined the problems of the one-teacher school had drawn up these weekly timetables in order to avoid the possibility of some subjects being completely neglected, but they had left the teachers free to decide whether or not they would adopt them or modify them to meet the real needs of individual schools.

We must recognise that these teachers may be reluctant to accept even this amount of guidance. But the teacher's daily work plan is quite another matter, for he must so organize it that no pupil is left unoccupied. Whimsical improvisation in teaching through a certain blind devotion to the virtues of seizing incidental opportunity and of being spontaneous is very attractive, but it is not free from danger; pupils may too often be allowed to study the subjects which interest them most and to lose sight of the others; the teacher himself can be caught up in the flux of his pupils' interest instead of canalizing them according to a plan, and therefore a lack of harmony in the basic preparation for citizenship, as prescribed in the syllabus, can be the result. So the teacher, while keeping an eye both on the syllabus and on the abilities of his pupils, must prepare a plan which will provide steady occupation for individual pupils and for groups.

It is just this kind of working plan which the Education Authorities prescribe and which is envisaged in the 1955 syllabus for primary schools, where it is stated that 'it is the teacher's duty to formulate his personal working plan according to the established abilities of his individual pupils, and to a pattern which he can adjust in the light of his increasing knowledge of these pupils'.

The necessity for teaching several classes simultaneously calls for an organization of free activities so that one group does not disturb another, but it also makes it possible that in special circumstances older pupils can help the younger ones. Thus the older pupils can consolidate their knowledge while the younger ones, through imitating their elders, can progress more rapidly. For both groups there are advantages from the social point of view.

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blackboard or from textbooks, and organized in such a way that, while one group does oral exercises or reads aloud, another group does written exercises or draws. But there are also periods (scripture, choral singing, games, recitation, recreational reading, manual work, radio broadcasts, lantern slides, etc.) when all classes can be taught together, and such periods strengthen the unity of the school.

After the National Congress of the Sole-charge Schools which was held in Parma in 1948, an educational journal published a cartoon which showed the sole-charge teacher as a jazz player using one foot for the cymbals and the other for the drum. But the role of such a teacher should be seen rather as the conductor of an orchestra than as a player of various instruments, for in a one-teacher school each pupil plays his proper part under the able guidance of the master.

TRAINING OF TEACHERS FOR SOLE-CHARGE SCHOOLS

Some educationists have repeatedly asked for differentiation from the beginning between

training college courses for teachers of rural and urban schools. They have pointed out how indifferent, if not actually insensitive, the majority of teachers have proved to the particular problems of rural life, and how intolerant they often are when appointed to rural schools, because they are unprepared to face their discomforts and to appreciate their values.

At first there was an attempt to improve the attitudes of the teachers by introducing into the training college course a study of the basic problems of agriculture. This was not a success; the course even prompted some teachers to try to transform rural primary schools into precociously academic agricultural institutions and to lose sight of the essentials of the primary teaching syllabus. And however well informed rural teachers were about agricultural theory, once out of training college and confronted with the peasants of the place, they found that even their pupils knew more about practical agriculture than they did! But the main reason for discarding differentiation in training college courses has been the desire to avoid endangering the unity of the teaching profession

through an early and specialized orientation which would tie teachers for the whole of their lives to one type of school rather than another, thus limiting the free flow of ideas and the widening of experience within the profession. The school itself, which in Italian education, has a tradition of liberty and autonomy, faces everywhere substantially the same problems, though these problems vary somewhat from place to place. In the guidance of human beings the school is everywhere confronted with the same educational and methodological problems, which vary with the psychological needs of the pupils — needs which cannot be defined in advance, and problems which certainly cannot be resolved through a differentiation in teacher training based on a geographical distribution of schools.

To those who still insist on a special training for teachers in one-teacher schools, one can reply that if it is true that intellectualism is sterile, it is also true that utilitarianism is narrow-minded. Professional specialization presupposes a good general educational background and it, like all education, can therefore be achieved only in progressive stages. In the elementary grades one cannot speak of agricultural specialization, but of teaching by activity methods which allow children to reveal their potentialities to their teacher and to themselves, learning gradually to use their hands and their powers of perception.

The transformation of the peasant into an agricultural worker who can manage his farm in an intelligent and responsible way is, after all, a general educational problem first and a specific one only second. It is a problem of experience and education, because it is education which discloses aptitudes for the professions and discovers latent abilities which, if he has no chance to develop them, can be so dangerous and frustrating to a human being. To set the two forms of education (rural and urban) on different planes would be to create class distinction within the schools.

Therefore if integration demands teachers with special training, the way to attempt it is not by teaching them agriculture or how to handle a hoe, but rather by helping them to find professional maturity through a study of

the psychology of peasants and their problems, of the history and the geography of the places, of legends and traditions. Put like this, the problem becomes one of revaluing general education.

And thus, after seven years¹, primary school teachers come out of the training colleges with a common programme which is humanistically and professionally inspired. Italian teachers all belong to the same category, even if, in fact, rural schools and particularly one-teacher schools — which are generally most in need of experienced staff — are often entrusted to beginners.

The only distinction made between one- and two-teacher schools and ordinary schools is one of quite recent date (1957): it classes as undeveloped districts those in which these types of school are found, and therefore grants to qualified teachers who are appointed to these schools the right, after three years of uninterrupted service, to be promoted to a higher salary one year earlier than would be the case in another type of school.

The boroughs in these regions are obliged to supply comfortable and free living quarters to teachers. The education authorities believe that this provision will ensure that these teachers will stay longer in their positions. There has been no lack of effort, on a national scale, to study the problems of the single-teacher school. But there is still the problem of ensuring continuity of teaching in these schools. Teachers still want to move on as soon as possible to teaching positions in schools where separate classes work under qualified teachers. These schools are situated in districts where there is a greater density of population and consequently the teachers enjoy the advantages of easier transport, political activities, more professional help, more varied work, better opportunities for recreation, and more ways of spending their money. It must be remembered that most primary teachers come from the big centres where training colleges are established, and that when they begin teaching they want to be near their families or in those places where their material, intellectual and emotional in-

¹ Three years at the *scuola media* and four years at the *istituto magistrale*

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*Formerly Headmistress,
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terests lie. In rural areas, city-born teachers have to accept a lower standard of living than they have been used to. Certainly, amenities are increasing even in remote country districts and transport is easier, but the rural population still shows a marked resistance to adapting its ways of living to take advantage of many of those amenities. It is this that makes teachers unwilling to remain permanently in single-teacher schools.

In single-teacher schools the same textbooks are used as in ordinary schools. Neither publishers nor authors have taken the initiative in preparing more suitable books, perhaps because it would be difficult and costly to make such books widely known through the scattered villages. There is a need in single-teacher schools for textbooks whose main features are lessons naturally adapted to the rural environment and containing problems and exercises, hints for research and further observation. It is desirable that they should be planned to cover the full course of elementary studies (the first and second, the third, and the fourth and fifth classes). Only a few educational journals in their special teaching sections devote some pages to the treatment of the syllabus in rural schools.

Before the last world war, all rural schools had radio sets supplied to them by the Rural Broadcasting Agency. Many were destroyed during the war but they are now being replaced.

The organization of single-teacher schools has been studied with a view to making it easier for several groups to be kept occupied without supervision. The Ministry of Public Instruction supplies special one-seat desks to these schools, which are solidly built but light enough to be moved about easily, and it gives each such school two or three blackboards. It has also recently restored special grants for the building and furnishing of small schools. Naturally these schools have ample grounds for the practice of gardening and agriculture; many schools also teach the care of farm animals. From these activities spring many ideas for new study and for spontaneous drawing.

ADAPTATION OF SYLLABUS TO RURAL CONDITIONS

One-teacher schools use the same syllabus as

other schools. Teachers are encouraged to study with their pupils the geography, history, traditions, legends, customs, and economic conditions of their districts; to maintain contact with local and provincial agricultural societies, and to obtain their publications and advice; and to adapt the syllabus according to the special needs of the community. The assistance given by special organizers and inspectors to rural teachers is usually limited to advising them to take lessons out-of-doors as far as possible and to get suggestions and inspiration for study from the neighbourhood.

THE ORGANIZATIONAL AND ADMINISTRATIVE PROBLEMS OF ONE-TEACHER SCHOOLS

The new Constitution demands that all citizens must have at least eight years of compulsory education. This poses the problem in districts with scattered populations of establishing at least eight classes giving a progressive course of study where formerly one-teacher schools provided a three-class and then a five-class course.

The extension of the elementary course from five to eight classes in rural districts could mean a further reduction in the number of one-teacher schools (already reduced when their classes were increased from three to five), because the increase in the number of pupils within the compulsory school age will autom-

atically necessitate the creation of more teaching positions in rural areas. This is particularly so because there is now a move to limit the roll of one-teacher schools to fifteen.

Not only this: the organization of the third study course within the primary school will further complicate the work of the single teacher who, even though he teaches continuously, will have still less time to consider the individual needs of his pupils in the first five classes. Consolidated secondary schools could be set up in some districts and pupils brought by bus from surrounding districts. Experience in the Trentino and Valtellina districts, however, suggests that the consolidated secondary school is not the best solution, because in these districts primary schools which offer an eight-year study course have for some time been operating very successfully. Here and there in other districts also the sixth class has been incorporated in the single teacher schools, again with good results. In view of the wide distribution of the rural school population, the steady improvement of methods of agriculture, and the methods of cultivation of large estates, there is an increasing need to improve all aspects of rural teaching.

* This article and the one which precede it were sent us by The Education Clearing House of Unesco, which holds the copyrights. Ed.

Infants in the Junior School

by R. J. Wells, *Green Lanes School, Hatfield, Herts*

THE PROBLEM of overcrowding in our schools will be with us for a considerable time to come. Even with the recent proposals for expanding the population of our training colleges, primary school classes will remain quite too large for the effective teaching of all their pupils. In classes of forty odd children it is to all intents impossible to give enough individual attention to the children, particularly to those just out of the infant school. An increasing number of children who should properly be in Infant classes are being prematurely moved up owing to pressure in the

reception classes; the numbers in the second and third years are such that there is no room for occasional newcomers without a general mid-year removal of the older or brighter children to a higher group. This is felt particularly in those areas of new development where an 'old' school is pressed beyond capacity whilst awaiting the completion of a new building. New housing estates bring with them new families, most of them with young children who have to be squeezed in somewhere. So six-and-a-half-year-old children find themselves thrust into Junior work before their normal

Infant development has been allowed to progress to its full extent, and so miss a vital transition stage.

What can be done for these young children, within the limits of an over-full classroom, without holding back the natural development of the older members of the same class?

It is immediately obvious that the teacher has to cope with two classes in one. This will gradually resolve itself as the six-year-olds mature, and at the end of the year the differences in age will not be so apparent. But at the beginning the differences must be borne constantly in mind and the teacher has to become almost two teachers in one. She must try to cope with the youngest in a Third-year-Infant style, using with the older ones a "Junior" technique, especially in the vital subjects of arithmetic, reading and writing.

She has to remember constantly that the difference in experience between oldest and youngest is enormous, and for lessons in which all the children work together there has to be room for this variation. Even in P.T., which often seems an easy lesson, the age difference is widely noticeable in the skill and daring of the children. It is fortunate that the modern trend in Physical Education gives ample room for these divergences, and a child can develop in his own time.

If the teacher is conscious of these difficulties it means that the child, on entering the Junior School need not throw 'Infancy' to the winds. On the contrary, she will do her utmost to take him smoothly through the transition period that he has missed, by compressing it, urging the child's experience and maturity to develop slightly more rapidly, so that he is indeed a 'Second-Year Junior' when he leaves her class without being conscious of any jolt on the way. It is most helpful if the Upper Infant and Lower Junior teachers can meet in order to understand one another's views, methods and teaching points. Particularly is this desirable if the two schools are separate entities. This exchange of ideas will shorten the time taken for the Junior teacher and her new charges to become acquainted, and will also help the Infant teacher by showing her what her children may be expected to know or do when they

move up into the junior school.

Top Infant children will now need to become familiar with more Junior methods of work. That is to say they should be encouraged to settle down to longer periods of concentration without so much activity in working. Some people, teachers included, are inclined to underestimate an 'Infant' child's powers of learning, and fail to appreciate his innate desire for knowledge. In this world of highly competitive education we cannot sit back and say: 'A child will begin to learn when he is ready for it.'* We in schools have not only to teach the child *knowledge*; we have to teach him to know where and how to search for it, to teach him to *learn*. As soon as a five-year-old enters a school it is the job of the teachers to help him to find out how to learn with enjoyment and confidence. When that child reaches the Junior school stage he should not only look forward to going further, but should be equipped with the necessary groundwork to allow for his rapid development towards that further stage.

What should a child know when he enters the Junior School? Ideally — and it can only be ideally, since variation between individuals is so great — he should be able to read, to write his own news and stories, and he should have a thorough grounding in Number. In all the basic skills the groundwork cannot be too thorough; though it must, of course, hold his interest, and no brake must be put on his natural capabilities. Experience, which plays such an enormous part in a child's learning, must be fed and expanded as widely as possible.

The more experience a child has in Number work the better. He must really understand the meaning and value of the numbers themselves, particularly 'bonds'. The facility with which a child can add 7 and 9 will depend upon practice, but it can be applied to 17 and 9 or 29 and 7 if it is truly understood. Practical work is obviously the father of this understanding, and it cannot be too widely used especially in connection with elementary division and multiplication. Some children can parrot-wise recite their tables without a mistake, but

* For other views, see *The New Era* Vol. 34, No. 5, Nancy Allmark and No. 8, M. Brearley, also Vol 37, No. 5 for a special number on Primary School reading, ED.

they do not *really* understand the meaning of '7 times 2' when it comes to applying it to a problem. It does not worry me if a child cannot carry, or only knows his two times table when he reaches my class, providing the work he has done is sound, and he can draw upon it with confidence.

In the Junior class, arithmetic will continue to be largely group or individual work. This is essential, as number experience varies so much with age. It is very useful to a teacher to be able to teach a new process or correct individual mistakes for a group in need whilst the majority of the class is occupied. The size and composition of the groups depends entirely on the teacher. Care has to be taken over naming the groups, (nothing is worse than 'We're higher than *you*') and any disparagement of another group's work must be condemned. It may be necessary to alter a child's group from day to day, according to success or failure (or absence) in the various processes tackled. The child's group can be indicated either in his own book or on the teacher's list, groups being read out at the beginning of the lesson (with no indication of better or worse). I seem to have many lists filled with my own private hieroglyphics which I find indispensable. The actual work tackled by the youngest children will directly follow on that covered in the Infant classes, with plenty of practical experience, using the processes learnt to solve problems. Each process will be taken further, but, although there will be a certain 'evening-up', the children will still be working each at his own level. In this way the younger children will meet in the Junior School their own particular stage of number work, without causing the older ones to be held back or to repeat work they could already do standing on their heads. Conversely, the eight-year-olds will progress as rapidly as they can, without the younger children being obliged to struggle to keep up, so undermining their steady foundation-building.

A high proportion of children entering the Junior School should be able to read. A child who is unable to read at this stage is at a severe disadvantage, as he will be expected to use this power considerably more in his forth-

coming work, particularly when tackling a Centre of Interest or Project. It does not matter that John has reached Book Six and Alan is still on Book Two, provided that each can read fluently and intelligently with complete comprehension. Such a comparison is frequently made by parents: one came to me the other day and asked why Jane was on Book Two whereas she had been on Book Five in the Infants class — she failed to realise that the two books were from different reading schemes! I welcome the publishers' new editions which tend to name a book rather than number it. The numbering still exists, but in small print inside the fly-leaf where it is less obvious.

The reading lesson too will be a largely individual affair, at least at the start of the autumn term. Each child will work at his own level, reading to the teacher *at least* every other day. It is possible to hear every child every day if extra opportunities are snatched, during activity lessons or at the beginning of playtimes, for those children missed during the actual lesson. With large classes it is sometimes only possible to hear each child read as little as two sentences each day, but this frequent and regular reading aloud will correct or nip in the bud any sliding-over or mispronunciation that a child may do if left too much on his own.

In the case of the rather more competent readers, groups of two or three (not more) may be formed. The children in a group take it in turns to read aloud, whilst the others follow. Mistakes will be corrected by the other members of the group, who will also help to discover any new words that occur. In this way the children will get the vital reading aloud practice, without the teacher's having to hear them every day. Backward children will still be working individually, and she can spend more time with them, doing phonetic work and hearing them read more frequently.

The best readers, to whom reading in a group would be frustrating, can work individually too, reading 'private' library books, and reading aloud only about once a week. These children must be given ample opportunity to read in books other than those deliberately written as 'Readers'. At last a small number of science, nature and 'Do-it-yourself' books

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are available that are suitable for young children to use on their own; but in general this type of information book for Lower Juniors is still scarce.

Every child should have a book jacket of his own (manilla or cloth-board) in which he can keep his 'Reader', so that the teacher can keep within it a list of the books he has read. The ground that a child has covered can be seen at a glance, and it prevents duplication of reading. Gaps can very often be covered by 'homework' which most young children seem to hanker for. The sole danger of reading homework, which is usually of great assistance to the child, is too much help from Mum. Any word that does not come immediately to the child's lips is supplied by the parent, and next morning the child will stop and wait for such service from the teacher, who in her turn waits for the child to sound it for himself.

Class reading still has a certain value, but only, I think, in the Junior School. This should take the form of the teacher reading aloud to the children, each of whom has an individual copy of the book. The children will listen to and follow the teacher's expression and phrasing, whilst various strange new words can be discussed or sections of the story acted, so that the printed word may be made truly alive.

The story lesson is essential to the six-year-old and must be chosen largely for them, as the eights will come into contact with plots more at their own level through their own reading, both in set reading books and library acquisitions. Junior children will always enjoy a story whatever it is, but will soon become bored if it is 'little gnomes and jolly chums'. I believe it to be vitally important for children to come into contact with good English from an early age. An unusual phrase will be unconsciously absorbed and produced unexpectedly in a child's own composition. I remember 'soporific' from Beatrix Potter's *The Flopsy Bunnies* being re-introduced in quite a different story. A writer like Miss Potter is invaluable for a mixed class: her English is impeccable and her plots appeal to all ages, because the method of telling a possibly 'babyish' tale is so interesting. New words fascinate children, especially if they can be

tried out on Dad. The more new words, new expressions and new ideas that a child can be given the better, provided that they are worth having and induce a good way of thinking and writing with interest and variety.

Reading is naturally inseparable from the ability to write words. Children delight in writing their own news and stories, not merely copying from the blackboard, no matter how much of this has been contributed by the children themselves. The sooner a child is encouraged to make his own individual effort the better. Many will respond readily to the opportunity of writing their own stories, or reproducing in their own words a story that they have already heard in the story lesson or have read to themselves. This is *not* too much to expect, and it does make the move into the Junior School easier if a child can with confidence settle down to news or story writing which he will be expected to do higher up the school. The backward children will still, of course, need a large proportion of black-board-copying, but they should begin to make their own sentences as soon as possible. They, too, have to move on, and it is well-known that the more confidence a backward child has, the more he will be willing to try to learn.

Blank dictionaries, pages lettered alphabetically, are invaluable to all children when they begin to create their own sentences: a child brings his dictionary to the teacher, opened at the proper letter and she supplies the requested word, if she considers the individual really needs her help. Wall dictionaries are possibly quicker for the teacher, but it means that a child has to wade through a large number of words he does not want, and may easily pick the wrong one. In a widely ranged class the better readers can be appointed 'Dictionary Helpers' and can pick out words from the wall charts for children who cannot yet manage this. It avoids crowding if each letter is on a separate detachable card, so that a child can remove the card to copy a word and then replace it. This also minimizes mistakes in copying caused by distance from the chart. The necessity for clarity and style of writing on such sheets cannot be too strongly emphasised: the writing must obviously be that expected from the

children. The transference of letter shapes from the printed style to that of the particular script used in a school is hard enough: let alone when a child has to learn a third series of letter-shapes used by the teacher! Good writing must be insisted upon from the start, and it does assist the child enormously if he learns to do *one* style, e.g. not starting in the Infant School printing his letters and then having to change to 'joined-up' writing when he reaches the Junior classes. (A point of agreement between departments seems to be needed here). The use of dictionaries will be carried on as the child progresses, until he begins to use a printed one. There are on the market at present several very good simplified editions for use in Junior schools.

Interest, confidence, enjoyment: these three words might prove useful as a motto for what we aim to give young children in the Primary School. One builds upon another and the child's outlook will expand with them. The

teacher must share in and contribute to all these three things, carefully selecting and encouraging the children in as wide a field of activities as possible, showing them new roads down which they will go further. But she must not be regarded by the child as a universal provider of knowledge. The child must be trained to seek elsewhere. Knowledge is like the Questing Beast: it will not come to him, he has to hunt for it. The initial thrust towards the hunt has to be given from the very beginning and kept up throughout a child's life. The task set must be just ahead of him, a veritable carrot for the donkey, so that he can stretch and reach it and stretch again. Each child has to be treated as an individual as far as is possible within the widely-ranged, overcrowded classroom, so that each child may go as far as he is capable without anyone having to be held back whilst he is getting there, or left in confusion in his wake.

As far as I can see this cannot be done without More Work for Teacher. *C'est la vie.*

The School and the New Phase in World History

Johannes Novrup, Head, Magleas Folk High School, Denmark

UNTIL a few years ago we Europeans allowed ourselves to work on the assumption that we were in the centre of the world, and that what we wanted, the world must want. Probably most of us thought that this had always been so, and that the simple explanation was that the white man was, by the providence of nature, superior to all other races of men. Now we understand that this was an aberration in our history, lasting at most for three or four hundred years, and we are returning to more rational attitudes, recognising ourselves simply as one people, or a number of people, placed amongst many others.

Since 1945, the whole of South Asia, almost all the Muslim world in the Near East and North Africa, and considerable parts of the West of Africa have achieved independence of white domination. It has been difficult, and still is difficult, for many of us to grasp that the world is no longer our province, that it is no

longer ours to exploit. Europe has entered a new phase of its history. Anxious or hopeful, we are in a new age. One factor in the breakdown in our previous way of thought is the almost aggressive self-depreciation which has replaced the aggressive complacency of many Europeans. They seem now never to tire of characterizing the white man as criminal in his relationship to the coloured, nor of extolling the primitive at the expense of the civilised and sophisticated. Another factor is that, insofar as nationalism is the spur to the movements for self-realization among the coloured peoples, we must expect, and be prepared to tolerate, its taking aggressive and prejudiced forms. How would it be if we were all to lay aside aggression and try to co-operate calmly and steadily?

Are our schools and other educational institutions adapting themselves to this new

* This is a version of an article published in *Dansk Paedagogisk Tidsskrift*, translated by Dr Laurin Zilliacus. Ed.

situation? Many teachers will perhaps be disturbed by such a question. Must we really add this sort of troublesome problem to our burden? they may ask. Perhaps help may be gained by looking at a much more local but not dissimilar revolution which took place in Scandinavia a hundred years ago.

Till then, the task of the school was principally to teach the children the catechism by heart and the 3 R's. But a new thought arose: teachers should tell their pupils the story of Denmark and through it awaken their love for the country and equip them to take part in its common social and cultural life. To-day we find it difficult to imagine that the school's task has ever been otherwise. Behind this revolution lay the newly roused national enthusiasm of the nineteenth century and the conviction that a national outlook held absolute values. But the powerful wave of nationalism did not result in shutting us and the children in our schools into a little restricted Denmark. We have reason to consider ourselves fortunate in having from the outset of the national movement looked on Denmark as sharing something greater, the common heritage of the Northern countries.

One result of this expanded view of our motherland was that we wrote histories of Denmark in such a way that Norway and Sweden entered into the consciousness of our children as indissolubly tied to the concept of Denmark. Countless children have, in their schools, absorbed a consciousness of belonging to the North, and have grown up feeling that this is self-evident. They have once and for all been freed from going around with some kind of complex regarding our two brother countries.

To-day we must continue to give our pupils a Danish and northern consciousness, but just as we previously taught from a broader Northern outlook, so we must now teach from the point of view of the whole world.

But how, some may ask, are schools going to achieve all this? Are they not already drowning in the ocean of school subjects? In my opinion, this is primarily a problem for teachers. Once we have teachers with a new outlook on history and a new attitude to the real nature of mankind, they will adjust the content of the curriculum. It seems more than

likely that the teachers of a hundred years ago shook their heads over the teachers who then wished to bring the whole of Denmark and the North into the classroom. Our teachers to-day must take a further step, leading to a new relationship with Europe and with the world outside Europe. Teachers who have already begun to teach in this spirit are not seldom accused of neglecting what lies close at hand for what is distant, and of feeding their pupils bigger slices than they can swallow. However I believe that the accusation is mistaken. We have in fact had a global concept in our teaching for centuries. In geography classes it has been plain to all that nothing less than the whole world was the subject of study. Fifty years ago, we rural children learned about the rivers and mountain ranges all over the earth. What use we should make of them we hardly knew, but they must be taught and taught they were. What teacher has not told about the achievement of Columbus in 1492? and about Livingstone and Stanley and the unexplored tracts on the map of Africa, incidentally convincing ourselves and our pupils that the world existed for our missionaries to convert and our merchants to exploit?

This kind of teaching fitted perfectly the phase of modern European history that has now come to an end. Our world histories, of which we were so proud, were European histories. Even when we brought whole continents under our dominion we remained interested only in ourselves. World history was the history of how the European had come to be, and how he had conquered the whole world, both materially and spiritually.

An important change in perspective must take place. As already said, few Danish teachers or none have omitted to tell the children about the achievement of Columbus, simply the achievement. We have told our pupils how, in the years that followed Columbus' achievement, gold flowed into Spain and Europe. But this was only one side of the story, the side that was turned towards us, towards Europe. The other side, the one turned towards the Indians and towards America, did not interest us. Only when an honest account of this side is given shall we have a real world history.

We have wholly neglected the clash between the coloured world and our own white world and its consequences. If some of us felt uneasiness about the unique cultures that have been destroyed, if quite a lot had taken place that we would just as soon see undone, it was more than outweighed by the fact that we had brought these peoples an absolute good: the possibility of salvation through the Church, or through civilization.

This attitude explains why all these peoples, who for centuries have contributed so much to our rising standard of living, do not in our history books appear as living beings with a history and a culture that we could have pleasure and profit in studying. Think how it would be if the inhabitants of Mars were a couple of centuries ahead of us and therefore appeared on our little sphere before we appear on theirs. What should we think of them if they pushed us to one side because we were so backward and robbed our earth of natural

resources that we had in excess but did not yet value? How should we feel if they regarded us as non-human beings and absolved themselves of extinguishing whole groups of Earthmen simply by explaining that they had taken some of us to Mars, and had given them the inestimable benefits of their civilization?

The coloured peoples generally hide from us their feelings about our not dissimilar treatment of them; but now and then they allow them to break through. 'The white people are mistaken', the President of the Philippines declared at the Bandung Conference. 'We coloured people are not inferior, and in the knowledge that we are not we must gather our forces and take our stand.' If teachers all over the world could take this common stand, shewing the peoples of the world in living relationship with each other, interacting with each other, giving and at the same time receiving, then the history of humanity could at last be written.

A Choice of Children's Books

HERE ARE A DOZEN new children's books. Not the best — for no mortal critic knows which are the best. These are just a personal choice from among several dozen volumes. As roughly one hundred dozen new children's books appear in the two or three months before Christmas, it is not difficult to pick 'the best' — it is just plain impossible. But all the twelve mentioned have got something and are worth having a good look at. One may be just the book to meet your particular need.

First, *Japanese Tales and Legends* by Helen and William McAlpine (Oxford, 15s). This is the latest addition to a remarkable series of volumes, covering the fairy-tales and folktales of the various countries, which has been one of the major enterprises in juvenile publishing since the war. Once more Joan Kiddell-Monroe illustrates the text in her highly individual and (to me) extremely beautiful style. After seeing the whole series, I am not sure that she has ever done a better job than in this Japanese volume. The text is good, but the long Japanese names

and the fairly difficult vocabulary make this a book either for reading aloud or for the older girl who still likes fairy-tales.

For the small child who likes a flat thin book, with lively pictures on each big page and a short text in big print telling a story of humanized animals, there are *Zozo Gets A Medal* by H. A. Rey (Chatto and Windus, 12s. 6d.) with coloured pictures, and *Gabriel Churchkitten* by Margot Austin (World's Work, 8s. 6d.) with black-and-white ones. Zozo is an engaging little monkey, who, after homelier adventures with soap powder, farm animals, and washing on the line, finds himself the hero of a space-ship experiment. Gabriel's story is more old-fashioned, and the three animal friends (kitten, mouse and spaniel) meet nothing more alarming than a parson who walks in his sleep. Both these books appear to be American in origin.

A third animal fantasy, for slightly older readers, is *A Bear Called Paddington* by Michael Bond (Collins, 8s. 6d.). Here we are out of the 'picture-book' category, though Peggy Fortnum

has contributed a number of lively little sketches. Still, the text is the main thing. It has that element of absurdity which appeals to so many children — the talking bear in the wide-brimmed hat, adopted on Paddington Station by a kindly human family and introduced into normal London life, with shopping, theatre-going, and a trip to the seaside. Moderately easy reading and not too long, so that a child can get a sense of achievement at having finished 'a real book'.

My other selections are all roughly 'eleven-plus', though most would be within the reach of a nine or ten-year-old who is fond of good reading.

History-lovers might like David Scott Daniel's *Hunt Royal* (Cape, 13s. 6d.) which is a well-written account of Charles II's escape from Worcester, vigorously illustrated by William Stobbs. The facts are closely followed and this is not a case, I think, where the expansions and embroiderings of the fiction-writer will lead to any confusion in the reader's mind. More strictly biography, but no less readable, is Anna French's *The Story of Marie Antoinette* (Heinemann, 12s. 6d.), with an interesting collection of illustrations from contemporary paintings and modern photographs. This seems a fair account, which, while given with sympathy and compassion, neither sentimentalizes the unfortunate Queen nor caricatures the revolutionaries. One is reminded how even the republican Belloc, when he studied the Queen's life in fuller detail, was compelled to soften his judgment.

Anyhow, those who do not respond to the romance of bygone royalty can turn to *Jim Starling* (and its sequel, *Jim Starling and the Agency*) by E. W. Hildick (Chatto and Windus, 8s. 6d. each). Secondary modern school teachers have for some years been demanding more stories portraying the settings and interests familiar to their pupils. Booksellers and publishers have been dubious: will the grammar school child want to read such stories, and will the 'cultured' parent buy them? And if not, will there really be such a sale to the secondary modern schools and the public libraries in industrial towns that any gap will be made good? Well, it is up to the teachers now to see that the

books are tried. Mr. Hildick's dialogue and atmosphere are authentic. He makes his mysteries out of slashed coats in the cloak-room and lead stripped from the local museum. It will be most interesting to see (a) if secondary modern school children take to these stories with more enthusiasm than to other books, and (b) what is the response from other children to whom this world of mean streets and asphalt playgrounds is remote and unfamiliar.

The working-class background is portrayed in more traditional style by Patricia Lynch in *The Old Black Sea Chest* (Dent, 12s. 6d.) — but then class in Ireland is a rather different thing. What warm-hearted gusto Miss Lynch brings to her stories! Her characters come crowding into one's room, vital, fanciful, affectionate, emotional, and of course loquacious. Is it just 'the Irish in them'? Or, if this full-blooded quality is within the scope of us mere English writers, what a pity more of us cannot inject it into our work! I sometimes feel that vitality is the Number One requirement of young readers — that it alone explains the success of many books, whether Victorian classics or modern best-sellers, which can be faulted on a dozen other points of style and content.

Nicky Goes Ashore by M. C. Carey (Dent, 11s. 6d.) has a pretty good degree of human warmth too. It concerns a family who let their riverside house in Chelsea to an artist living on a barge nearby — and the friendship which develops between the children and the mysterious boy, Nicky, who turns out to be a girl.

Internationally-minded adults often stand up at lectures on children's literature and ask why there aren't more foreign books available. They do not realize how many are now translated here, apart from the American ones. Here are two. Hertha von Gebhardt's *The Girl from Nowhere* (University of London Press, 12s. 6d.) is translated from the German by James Kirkup, the poet. It is set in a quiet German side-street, where the children play in the road and, with their parents in the surrounding flats and little shops, form a closed community of their own. Magdalene is the enigmatic outsider, sitting on the kerb with her back to the lamp-post until she too is gradually drawn into the group.

From France comes *Threshold of the Stars* by Paul Berna, translated by John Buchanan-Brown (Bodley Head, 12s. 6d.), which should appeal to the more intelligent addicts of space-fiction. The boy characters do not themselves perform any improbabilities — their feet remain firmly on the ground bordering the research-station — but there is plenty to stimulate the imagination none the less, and the adults, at least, achieve a lunar landing by the end of the book.

Interest in astronomy being so great among the young this autumn, I take as my last suggestion *Discovering the Heavens* by I. O. Evans (Hutchinson, 12s. 6d.), which, with a

simple and readable text, graphic diagrams, an index, and a long list of books for further reading, seems a useful introduction to the subject. I particularly like the historical approach, indicating how our knowledge has grown step by step from Egyptian and Chaldean times. Mr Evans is a veteran children's writer and popularizer of science in the Wellsian tradition. His style is occasionally marred by grammatical errors and an excess of exclamation marks. 'Neither Socrates nor Plato were' jars upon me, but will not, I suppose, hinder the right young reader from growing up to become the Astronomer Royal.

Geoffrey Trease

Other Reviews

Animal Families Dr. Maurice Burton. *Routledge & Kegan Paul*, 12/6.

Those of us who are familiar with Dr. Burton's previous books on animal behaviour will welcome this new one, *Animal Families*, with delight and confidence, and indeed in some ways it surpasses his larger works such as *Animal Courtship*. It is right in every way — the right size, the right price and beautifully produced.

Dr. Burton combines the lively curiosity of the true naturalist with a gift for story telling. His anecdotes are relevant, true, and written in excellent prose. His daughter's black and white illustrations match the text in every way. In some of them such as 'Baby spiders on nursery web' she has managed to shew us art forms in a completely natural object. There is the same restrained natural pathos in her drawing, 'Father bullfinch raises head of dying chick to try to make it feed,' as in her father's description of the event, the same sort of humour in 'Fledgeling blackbirds gape at any moving object'. I think my favourite chapter is 'Small and large families' in which Dr. Burton describes the family life of his pair of tame foxes. But each reader will have his own preference. A twelve year old boy chose 'Insect Super-Families' which is what one would expect. A girl student chose 'Babies in living cradles' with its charming picture of opossums clinging to the mother's back.

One could quote numerous examples of Dr. Burton's fascinating descriptions and one only must suffice here. He is describing 'injury-feigning' in a mother pheasant. 'Suddenly a hen pheasant started up at our feet and ran through the heather, sometimes over it, fluttering as if she were badly injured. We stood, rooted to the spot by the suddenness of this display, watching the hen as she made away from us. Then she followed the usual line on such occasions, fluttered as if injured for about fifty yards or so, then flew up and away, shewing quite well that she was not injured in the slightest degree. After we watched her out of sight we looked for the nest and found it empty.' Later on he describes the chicks cheeping, hiding in a tangle of heather until danger was over and all were safely back on the nest again.

Who should buy this book? Everyone. It will be a lovely Christmas present for grown ups and any child of eleven or more.

Marjorie Mitchell

Mist Over Athelney by Geoffrey Trease. *Illustrated by R. S. Sherrifs*. *Macmillan* 13s. 6d.

Mr. Geoffrey Trease well deserves his reputation as a robust and lively writer for children whose stories are never marred by any hint of adult patronage. In '*Mist Over Athelney*' he portrays convincingly the conditions under which life was lived and

fought by those remote barbarians with the jaw-breaking names, the invading Danes and the invaded English. The publishers claim that the book 'has a message as topical as to-day's newspapers', but the parallel seems a strenuous one — same barbarism, different conditions perhaps. The analogy is drawn between the ninth century when some English fled abroad, believing the country to be finished, while others stayed to fight; and our own time, when Messrs. Macmillan seem to think the spirit of defeat and disillusion is about, particularly among the young. In the context of our rumbustious, alarming, marvellous and complicated age, the analogy does not bear very close examination. The young reader is advised to skip the message and get to the story in which Mr. Trease is artist enough to create situations and characters which sufficiently convey a zest for living.

The setting is the winter of 878 when the Danish King Guthrum has driven King Alfred to take refuge on a tiny island, Athelney, in the swamps of Somerset. Three English children, Judith, her brother Edward and an orphan boy, Elfwyn, are hostages in the camp of King Guthrum. The story is a little slow in opening, while the scene is set, but once the characters are identified, the narrative sets off and maintains a fine pace from the moment when Guthrum and his fellow countryman, Hubba, amuse themselves at a banquet by dicing for the possession

of young Edward. Edward is won by Hubba whose men hustle him off when the banquet ends, leaving Judith distracted with grief and Elfwyn with a man-size problem to solve.

The children know that Guthrum plans a surprise attack on King Alfred and his forces, and have decided that they must escape to warn their king; but the loss of Edward is an unexpected blow. Elwyn shirks no responsibilities and concludes that he must take Judith in place of Edward to carry out their original plan. So the author achieves that highly satisfactory situation in which the young take matters in hand and successfully deal with the difficulties in which the adults have landed themselves.

The hazardous midwinter journey of Judith and Elfwyn is vividly described — encounters with wolves and one of the original English eccentrics, a hermit, among others — in the course of which the reader absorbs a remarkable amount of authentic background information on the living conditions of the period.

This book should interest both boys and girls, since there is a nice balance between the two main characters, each of whom contributes according to capacity — Judith a feminine but capable puss, and Ethelwyn, shy, but able and responsible.

Jacqueline Kennish

**Creative Education: M.A. Payne,
O.B.E., Ph.D. Scientology
(Maclellan, Glasgow 15/6)**

Those of us who, years ago, read Miss Payne's *Oliver Untwisted* will find in this new book that same depth of feeling for children, the same sensitivity to their troubles, and the same keen awareness of the dangers, especially the emotional dangers, that beset them through contact with adults who lack sympathetic understanding of their needs.

All readers of *The New Era* will agree with her that 'Creative Education', the fullest possible inter-related development of body, mind and spirit, is the goal. Therefore the book is not primarily for them or for any teacher who has been well and wisely trained. But in fact even the best teachers know that training is never completed and that we need constant reminding of the ideals to which we subscribe. Those who are not the best, would gain enormously from the study of the greater part of this book. It is hard to believe,

but twice in my life-time I have heard of infants being punished for having drawn something other than what the teacher had prescribed. Moreover, so long as the 'Eleven Plus' is with us, causing anxiety in parents and teachers about the measurable results of learning and so pushing back the beginnings of academic instruction to ever lower levels, so long shall we need books like this to remind us that learning is only a part of all-round development.

I am specially glad Miss Payne stresses certain things of fundamental importance: 1) the necessity of interchange or what she calls 'communication' between teacher and child, so that each knows what is in the mind of the other. For authoritarian, one-way teaching she has no use, though she recognises a rightful place for authority. There is nothing unbalanced or extreme in her outlook. 2) the increase of awareness both of the surrounding world, so full of interest and delight, which is normally passed by unnoticed, and, more important, awareness of what our minds are doing — that part of our minds that functions behind the scenes, which she calls the re-active or automatic and unconscious mind. To learn to control this, for example to stand aside from and objectify our problems, means getting free of the emotion (energy content) involved in them.

This is true speaking in general terms, but I feel the matter has been oversimplified, especially where very young children are concerned. Problems such as a bad-tempered parent, a broken home, the death of a beloved pet, are not readily disposed of. On page 113, Miss Payne tells us that 'For a child to learn anything, he must be able to stay in "present time"'. Problems or worries prevent this.' Then follows a description of the technique to be used for their removal: 'In inventing and then pushing into the body' (a very puzzling phrase) 'or throwing away an imaginary (picture) problem, the energy content or emotion of the real problem is dispersed. Then a situation can be looked at objectively and handled. When the energy has gone out of a problem it no longer exists as a "problem". The *Fact* may still remain but it is now only a *Fact*. . . Either nothing can be done about it, or the child sees something that *Can* be done about it, or it has ceased to be.'

Now I am all in favour of trying to treat one's emotions objectively

and thereby get just a little control over them. It is something we all have to do all our lives and therefore should start trying to do as soon as we can. And perhaps very trivial problems can be dealt with and dismissed in the way suggested, but deep emotional problems do not 'cease to be' as a result of playing games with 'imaginary' problems and throwing them away'. Miss Payne says, 'The children soon learn that problems are basically self-created, more often than not imagined, and that one can have them or not at will. It is one of the first steps to self-control'. Yet two of the problems listed by her are 'father angry . . . mother ill and so on'. These are not imagined or self-created. And not only can they not be dismissed at will; they surely should not be. Certainly problems and troubles deplete energy, but that is not an argument for shutting down on them. Certainly applying ourselves to some activity can help, but there remains a place for being as brave as we can. A little boy in my sister's Nursery School arrived from a very distressing home situation one morning. He painted in black for a long, long time, at the end of which he sighed and asked, 'Now can I have some yellow?' He felt better, but neither he nor the teacher pretended that the home problem did not exist or would not continue to cause suffering and to need courage. As Jung says somewhere, many problems are not solved; they have to be gradually outgrown.

3) A third thing I like about this book is its eclecticism. No one Educator is followed to the exclusion of all others. Miss Payne wisely makes use of whatever she finds valuable and suitable in the methods advocated by Montessori, Froebel (although he is not mentioned by name), Decroly and Basic Education. I hope that some day the ideas of Laban on movement and Alexander on the use of the self will also be incorporated.

4) The pages on Unanimous Agreement make one ardently wish that Miss Payne had been responsible for the training of the present heads of states. "Unanimous Agreement" depends upon reaching the creative level'. As soon as the mind, hitherto insistent on its own standpoint 'begins to be interested in the point of view of others, its own point of view ceases to be all important, and its concern widens to include the needs of the group. At this moment the compulsive desire

to force its ideas on others disappears and... a creative decision, above the thinking level, is born'. This, as is truly said is 'the only way which can bring peace into the world' — trying to understand how the other fellow feels.

In conclusion I would like to urge that nobody allow themselves to be alienated from this book on account of the new terminology introduced. One cannot but regret Dr. Hubbard's invention of the word 'enturbulation' for blocked energy, and 'processing' for the form of treatment he discovered which is said to release trapped energy. The criticism I have made of this method when applied to 'processing' children's problems out of existence, indicates something mechanical about this form of treatment. But, with this reservation, I warmly recommend the book for the shelves of Teacher Training Libraries.

Margaret E. Isherwood

Teaching Mime. Rose Bruford.
Methuen. 15/-.

Music for mime. Barbara Lander.
Methuen. 19/6d.

Miss Bruford's book is described on the book-jacket as 'a practical text-book which should be useful to all teachers of mime, to many teachers of speech and drama, and to a large number of those who are teaching general subjects, who will find that through the medium of mime, dull facts can come to life.' After reading the book with much enjoyment I fully endorse this claim.

In a short Foreword, Mr. A. E. Dean, C.B.E., M.A. (formerly Warden of Goldsmiths' College) says that Miss Bruford is herself a fine teacher and a fine teacher of teachers. This is indeed revealed in every chapter to such a degree that I found myself thinking what a useful text-book for teacher training in education it would make, indicating as it does such psychological awareness of individual variety of response; and the capacity successfully to incorporate this in group work and to combine a considerable degree of freedom for the pupils within a proper framework of necessary class-discipline. The practical teaching course here suggested has much to offer to children (and adults) of widely varying physical and mental ability, to develop their poise, power of concentration, imagination and to provide emotional release. This has indeed been the author's experience and the reader is aware that every

suggestion has been tried and its worth proved.

Teaching Mime should meet the needs of many teachers and youth club workers, since the many practical exercises and suggestions for imaginative work are classified under the headings Infant, Junior, Senior and Adult. In a chapter headed *Other Countries and Other Times*, some most stimulating suggestions are made for correlating mime with history, geography, Scripture and English lessons. This and the succeeding chapter on Masks and Traditional Mime make very interesting and informative reading.

Barbara Lander's *Music for Mime* is published in conjunction with the above book. Part I is devoted to short original compositions to accompany stage falls, exercises and expressive work. Part II supplies music for Five Mime Plays which are included in the final chapter of *Teaching Mime*. Author and composer have obviously worked together in close sympathy and with common aim. And the musical examples, attractive in themselves as music, with interesting and evocative rhythm, melody and subtle harmonic colouring, would doubtless enhance the work in mime, which they are designed to accompany. They do, however, need a pianist with a competent technique and musical insight to do them justice. They also need a good instrument, and from a fairly wide knowledge of many school pianofortes, I have some misgivings. However Miss Bruford has anticipated my criticisms in her chapter entitled Music and Mime, which begins: 'Any mime class can be helped very greatly by a good pianist, but unless he is a real musician and capable of improvisation of the right kind, it is usually wiser to do without music altogether. If he is not able to improvise it is certain that the speed and impetus of the class will suffer, and then little will be gained, unless possibly he is able to be of use for the rhythmic accompaniment which is always helpful for physical exercises... Few pianists, however good as performers, seem to have all the qualities that are needed for accompanying mime; perhaps they really need all the instincts of both dancer and actress in addition to their musical abilities. Playing for mime classes needs much greater skill than playing for dancing classes, as there can be almost no routine, and the pianist must be entirely creative.'

This possibly sounds a little dis-

couraging, but given the necessary pianistic and musical capacity, Miss Lander's examples would provide an excellent starting point for anyone wishing to develop this form of accompanying, and a thorough study of Miss Bruford's book would greatly help in the realisation of the contribution music is intended to make to the successful teaching of mime. From my own experience, I have found that the ability to improvise tends to develop as one gains confidence in the classroom. Miss Lander's music will, I feel, be invaluable to many such accompanists and in her own words 'may serve as a basis for further experiment'. I hope that both books will be widely read and used, for they contain much valuable teaching material.

M. A. Carnell

The Rise of the Meritocracy,
Michael Young. (Thames & Hud-
son, 15/-)

The Rise of the Meritocracy is an essay written by an imaginary author of the year 2034 explaining to his society, the 'slow accretions of ceaseless change' that have led to the establishment of a meritocracy in 21st century Britain. The word, meritocracy, refers to an aristocracy of merit, and merit is synonymous with the formula I.Q. + Effort. The fundamental change that has taken place has been the redistribution of intelligence between the classes. The talented have been given the opportunity to rise to the level which accords with their intellectual capacities and the lower classes consequently are reserved for those who are lower in ability. The writer attempts to show us how this imaginary situation could arise and the problems connected with its emergence.

The real author, Dr. Michael Young, is Director of the Institute of Community Studies. This Institute has been carrying out excellent work in Bethnal Green on family and kinship, and has produced two books full of rich sociological material. However, the book under review is not even remotely connected to recent empirical research in sociology. Indeed, Dr. Young has returned to the fashion favoured by early writers in the sociological field, that of expositions on society and predictions about social evolution and social change. There are numerous echoes of Hobhouse, Weber and Veblen. However, this intelligent and often stimulating little book cannot be

classed as a serious reflective work.

The interesting thesis advanced by the essay is enlivened, rather than developed, by satirical and sometimes penetrating insights into the social and educational future. He writes of the defeat of the Comprehensive School movement and the triumph of the Grammar School, which culminates in one of his more repellent predictions, B.U.G.S.A. or the British Union of Grammar School Attenders. This Union is established as early as 1969 and has secured high 'learning wages' for its members by 1972. The Secondary Modern School has been saved by the 'Mythos of Muscularity'. Handicrafts, gymnastics and games have become the core of the curriculum. The way in which an aristocracy of birth turns into an aristocracy of talent is cleverly outlined through the judicious use of contemporary sources (the High Master of a famous Grammar School comes in for special mention), and the rather bewildering addition of imaginary 'sources' when no suitable real authorities exist. This last practice could make the book most confusing to a reader in say 1972.

The second half of the book, dealing with the decline of the lower classes, is repetitive and exposes one of the chief weaknesses of the essay. This is the assumption that intelligence can be tested with absolute precision, that it is a quality that can be satisfactorily isolated from other human factors, and that society will worship the symbol I.Q., about which, in actual fact, it seems to be increasingly sceptical. It is true that Dr. Young mentions 'merit' in his formula, but, it is significant that he mentions effort only once. After a few very general and evasive comments, he says; 'I shall return to this subject in a later chapter'. He does not do so.

Thus, with *The Rise of the*

Meritocracy, Dr. Young takes us on an entertaining excursion into a rather improbable future. The final line of the book is contained in a footnote by an imaginary editor, but it has the ring of self-criticism when applied to this book; 'The failings of Sociology are as illuminating as its successes.'

James F. Porter

Annual Guide to Careers for Young People: A Guide for Those Advising School-leavers. (National Union of Teachers, March 1958, 3/-)

This second annual edition is a guide to careers in the widest sense, almost any question that may be asked is answered somewhere in the many short articles. These are a mixture of tabulations of information on services, procedures and progress in various fields, and general advice such as *What the Employer Expects*. This example appears to be a regular feature as are other contributions, notably, *What is an Apprenticeship Scheme*.

One of the most useful parts of the booklet is the classified list of firms offering openings in various careers, but many other topics are covered, one such being the Youth Employment Service in *Co-operation Between Schools and the Youth Employment Service*, which is followed by a section on the way in which one school deals with the distribution of careers information. This would seem to be a major difficulty in all schools, and the article recommends the help of a careers library and careers teacher and the use of a more imaginative approach when giving information on the Service and prospective occupations generally. There are also

informative articles on the placing of the handicapped boy or girl.

Another section dealing with a subject uppermost in many minds is *Matters of Welfare*, which gives advice on meals, pension schemes and trade unions etc., while stressing that no young worker need suffer standards of welfare far below those usual through fear or ignorance. This welcome incursion into the industrial field is continued with the mention of the Ministry of Education's list of sandwich courses and by the wise admission of such articles as *What is an Apprenticeship Scheme* and *Training for Technology*. These give details of types of apprenticeship, rates of pay and facilities for training, entrance requirements scholarships.

Some news items such as the first careers exhibition in 1959 are included and there are many advertisements which form a major source of information on the opportunities made available by firms.

All given information may be enlarged by reference to the annotated bibliography on careers and vocational guidance.

Some of the facts in this readable collection of contributions from experienced authors in a wide field are duplicated in other sources, e.g. *Universities and Admission Procedure*. In the same manner, advice on various careers may be found in the Ministry of Labour's *Choice of Careers* (New Series) pamphlets, but, as the first edition of this work stated, it is the intention to form a guide to existing works, not to supersede them. In this way the *Guide to Careers for Young People* is a valuable synthesis of facts and the fruits of experience and has a commonsense, sympathetic and imaginative approach to a subject diffuse in its ramifications.

Iris H. Napier

Directory of Schools

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